

Cambridge

O Level Islamiyat

Textbook for Paper 1

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How to use this book?

The **Cambridge O Level Islamiyat Textbooks for Paper 1 and Paper 2** are specially prepared for Cambridge O Level students and comprehensively cover the Cambridge O Level Islamiyat syllabus 2058.

There are certain features and colour codes used to indicate specific information accordingly. We assure that with the help of colour coded text, students will find it easy to understand the concept and handle the book in an effective manner.

Yellow colour is used to highlight the Qur'anic verses.



"This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun [the pious believers of Islamic Monotheism who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden)]."

(Surah-Al-Baqarah, Verse: 2)

Pink colour is used to highlight the sayings of the Holy Prophet ﷺ.



"O Allah! You are quick in account, You are the sender of the Book, we beg you to defeat the Confederates." (Sahih Bukhari)

Mustard colour is used to highlight the sayings of the Companions رضي الله عنهم of the Holy Prophet ﷺ and other important personalities.



"How is it possible that I avail myself this opportunity while the Holy Prophet ﷺ is denied of it?"

We hope that the students will find this practice very helpful to remember the relevant information.

Preface

Back in 2007, when I had commenced teaching Islamiyat to the students of Cambridge O Level, I noticed that the resources that were available to guide them on this subject, and from which they would prepare for their examinations, were limited. In some instances, books were inaccurately representing or controversially portraying certain historical events of the early Islamic period. Such forms of religious representations, in my opinion, should be provided when students are fully acquainted with various hermeneutical approaches that research scholars take to study any particular religion.

As this book is primarily written for those students who are studying in Pakistan, I have aimed to present only such forms of religious interpretations that reflect how Muslims in the Islamic world have historically understood their religion. In other words, this book offers a normative recollection of how Muslims envisage their religious identity, rather than a revisionist interpretation of Islam and its history. I have attempted to observe this approach while covering all the topics that are present in the Cambridge O level Islamiyat syllabus 2058.

In addition, I have split this work into two volumes: the first volume covers only those topics that pertain to Paper 1, and the second one covers only those topics that pertain to Paper 2. While working on this book, I have also taken utmost care to provide only those forms of Islamic interpretations that are found in the primary sources of Islamic literature. Moreover, particular attention has been placed to present this work in a manner that does not actively promote criticism of any other Muslim school of thought that holds a different opinion to the one that is presented on any given topic. In this way, I hope that this book can become a medium of promoting greater tolerance and an enhanced understanding among students who follow different Islamic madhabs.

The completion of this book could not have been achieved without the active support and encouragement of Mr. Sheraz Ahmad Nagani. He knows all the efforts that have been made behind the scenes to publish this work. I would also like to thank Ms. Ghazala Amin, Mr. Khalid Hameed Sohrwardy, Ms. Hamda Haq and Ms. Neelma Kanwal for critically reviewing this work. Their insights, suggestions and efforts have greatly assisted me in producing this book.

Furthermore, I would like to extend my utmost gratitude to my wonderful parents: my mother who encouraged me to study Islam, and my father who has taught and encouraged me to have a balanced approach towards life and religion. Lastly, I would like to give my special thanks to my wonderful wife who has shown immense patience and self-sacrifice in letting me devote myself in pursuit of knowledge.

Hammad Ibn Nishat

Introduction

Cambridge O Level Islamiyat Textbooks for Paper 1 and Paper 2 have been carefully designed and it is hoped that through these books, readers will acquire the basic knowledge of Islam, its beliefs and practices. These textbooks will not only provide the learners with the knowledge of Islam, but also help them cover the O Level Islamiyat syllabus for **Cambridge International**.

To ensure that the students and teachers have a clear understanding of all the topics that are mentioned in the **Cambridge O Level Islamiyat** syllabus 2058, the contents of the syllabus have been divided into two books as **Cambridge O Level Islamiyat Textbook for Paper 1 and Paper 2**.

Cambridge O Level Islamiyat Textbook for Paper 1 encompasses all the topics that are covered in Paper 1. This textbook covers the latest curriculum of **Cambridge O Level Islamiyat** syllabus 2058.

Through this set of textbooks, it is hoped that the readers acquire knowledge of Islam, its beliefs and early history through authentic, reliable and non-controversial sources. To develop an enquiring nature and encourage the students to explore religious and historical questions related to Islam, interesting facts are presented in text boxes under the sub-heading, ‘**Do you know?**’

All the people behind this work have done their outmost to respect the culture, beliefs and sentiments of various religious communities around the world. As a result, this book does not purposely comprise anything that is controversial or demeaning to people from different religious backgrounds. Any such statements found in the book are backed by references which have been critically researched and accepted by a majority of authentic scholars in the field of Islamic research.

We hope that the teachers, students and other readers will find these textbooks an appropriate choice for studying the **Cambridge O Level Islamiyat** syllabus from 2014 onwards.

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Assessment at a glance

Cambridge O Level Islamiyat Syllabus code 2058

This syllabus is aimed at students who are preparing to appear for Cambridge O Level Islamiyat examinations held from 2014 onwards.

All candidates take two written papers and are expected to answer in English.

The details of the syllabus are available on the following website: **www.cie.org.uk**.

Please note that Cambridge O Level, Cambridge IGCSE and Cambridge International Level 1/ Level 2 certificate syllabuses are at the same level. Thus candidates can combine this syllabus in an examination series with any of the above mentioned Cambridge syllabuses, except syllabuses with the same title at the same level, Cambridge IGCSE**, Islamiyat 0493 and Cambridge O Level Islamic Religion and Culture 2056.

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Assessment objectives

Students should be able to demonstrate that they have closely studied the topics set. They should be able to:

- AO1:** Recall, select and present relevant facts from the main elements of the faith and history of Islam.
- AO2:** Demonstrate understanding of their significance in the teachings of Islam and in the lives of Muslims.

Students should study the whole syllabus.

Major Themes of the Holy Qur'an

Topics

Theme-wise Grouped Passages from the Holy Qur'an

Allah ﷻ in Himself	1. Surah-Al-Baqarah 2, Verse: 255 2. Surah-Al-An'aam 6, Verses: 101-103 3. Surah-Al-Fussilat 41, Verse: 37 4. Surah-Al-Shura 42, Verses: 4-5 5. Surah-Al-Ikhlash 112
Allah's ﷻ Relationship with the Created World	6. Surah-Al-Fatihah 1 7. Surah-Al-Baqarah 2, Verses: 21-22 8. Surah-Al-Alaq 96, Verses: 1-5 9. Surah-Al-Zilzal 99 10. Surah-Al-Naas 114
Allah's ﷻ Messengers ﷺ	11. Surah-Al-Baqarah 2, Verses: 30-37 12. Surah-Al-An'aam 6, Verses: 75-79 13. Surah-Al-Ma'idah 5, Verse: 110 14. Surah-Al-Duha 93 15. Surah-Al-Kauthar 108



Objectives

Students will learn about:

1. The major theme(s) of the Qur'an that appears in each passage.
2. The importance of the theme(s) in the lives of Muslims today.

Allah ﷻ in Himself

1 Surah-Al-Baqarah 2, Verse: 255

255. Allah! There is no god but He, -the Living, the Self-subsisting, Eternal. No slumber can seize Him, nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence, except as He permits? He knows what (appears to His creatures as) before or after or behind them. Nor can they encompass anything of His knowledge, except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them, for He is the most High, the Supreme (in Glory).

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ
سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ
حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Main Theme

The theme of this long verse of Surah-Al-Baqarah is Allah ﷻ in Himself. This verse is mentioned as *Ayat-al-Kursi* (The verse of the Throne), in the Ahadith and by the commentators (*Mufasssireen*) of the Holy Qur'an. The concept of the Oneness of Allah ﷻ is clearly shown here, symbolizing His authority and power.

In Islam, *Tawheed* means the absolute Oneness of Allah ﷻ. The entire universe functions according to His commands. Therefore, He alone is worthy of worship and He alone has the control and possession of all physical and spiritual things in the universe. Due to His unique attributes, everything on the earth and in the Heavens belongs to Him and He monitors it very subtly.



The Holy Qur'an says:

*"Blessed is He in Whose Hands is the dominion; and He has power over all things."
(Surah-Al-Mulk, Verse: 1)*

It is Allah ﷻ Who has created everything and He reserves the right to do with His creation as He chooses to. Therefore, none has the authority to intercede in His court, except when He, by His grace and mercy, grants anyone the permission to do so.

Importance of this Theme in the Lives of Muslims Today

The beauty of *Ayat-al-Kursi* is that it focuses on the glory of Allah ﷻ so purely and so magnificently that we cannot help but be filled with the notion that our lives and devotion have no safer place than in the hands of Allah ﷻ. And indeed this is the truth:

"A person once asked: 'O Prophet of Allah! What does that person receive who recites Ayat-al-Kursi after every Farz Salah?' The Holy Prophet replied, 'That person remains under the protection of Allah until the next Salah.'"

Ali ﷺ was told by the Holy Prophet ﷺ:

"Qur'an is a great Word, and Surah Baqarah is the leader of the Qur'an and Ayat-al-Kursi is the leader of Surah-Al-Baqarah."

Reciting *Ayat-al-Kursi* before sleeping at night is a way to gain a peaceful sleep. Its recitation keeps a person safe through the night as well as grants one *Jannah* if he were to pass away while sleeping.



A beautiful calligraphy of Asma-ul-Husna.

2 Surah-Al-An'aam 6, Verses: 101-103

101. To Him is due the primal origin of the heavens and the earth, how can He have a son when He has no consort? He created all things and He has full knowledge of all things.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ۚ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ ۖ وَخَلَقَ كُلَّ شَيْءٍ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾

102. That is Allah, your Lord! There is no god but He, the Creator of all things; then worship Him and He has power to dispose off all affairs.

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ ۖ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ ۖ فَاعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

103. No vision can grasp Him but His grasp is over all vision, He is above all comprehension, yet is acquainted with all things.

لَا تُدْرِكُهُ الْأَبْصَارُ ۖ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۖ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

Main Theme

The theme of this passage is Allah ﷻ in Himself. These verses of Surah-Al-An'aam discuss the absolute unity of Allah ﷻ with clear examples. They mention His ultimate knowledge and His power to originate, create and decide all affairs. These verses refute the false idea of Him having a son. Thus, how can anyone else be worthy of worship except Him? Allah ﷻ says:

“O My servants who believe! Certainly, spacious is My earth. Therefore worship Me (Alone).”
(Surah-Al-Ankaboot, Verse: 56)

All these characteristics of Allah ﷻ guide humans to accept Allah ﷻ as their only God whose strength, power and vision are unlimited and incomprehensible.



Importance of this Theme in the Lives of Muslims Today

These verses highlight Allah's ﷻ unity, His attributes and His sovereignty. They also make us realise that Allah ﷻ is free from all physical relations. The Qur'an refers to it in Surah-Al-Ikhlās that He does not give birth nor was He given birth by anyone. It is very important for the Muslims to understand the fact that Allah ﷻ is the Originator and the Fashioner of the whole world, therefore we should worship Him alone. Muslims need to learn that their knowledge is so limited that it is impossible to perceive Him. They must also believe that Allah ﷻ is far beyond His creations and nothing is hidden from Him as He can see the unfathomable depths. The Qur'an reminds Muslims:

"...and He is with you wherever you are..." (Surah-Al-Hadeed, Verse: 4)

Thus, by perceiving the theme of these verses, Muslims develop a clear concept of *Tawheed* and fully understand to bow down to Allah ﷻ only.

3 Surah-Al-Fussilat 41, Verse: 37

37. Among His signs are the night and the day, and the sun and the moon. Prostrate yourself not to the sun and to the moon, but Prostrate yourself to Allah Who created them, if it is Him you wish to serve.

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا
لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن
كُنْتُمْ رِآيَاهُ تَعْبُدُونَ ﴿٣٧﴾

Main Theme

The theme of Surah-Al-Fussilat/Haa Meem is Allah ﷻ in Himself. The creation of various observable facts around us is a reflection of His ultimate power. All natural objects on earth and in the sky, like the sun and the moon have been created by Allah ﷻ, with no power and authority of their own so they are not to be worshipped. By giving the example of the sun and the moon, and the cycle of day and night, this verse highlights the phenomenon of nature that reflects the Majesty and Glory of Allah ﷻ.



The Holy Qur'an says:

"Behold! In the creation of the heavens and the earth, and in the alternation of the day and night, there are indeed Signs for the men of understanding. Those who, standing and sitting and lying down remember Allah and reflect upon (the wonders of the) structure of the earth and the heavens..." (Surah-Aal-e-Imran, Verses: 190 -191)

Therefore, only Allah ﷻ is worthy of worship, Who alone is the Creator of all living and non-living things.

Importance of this Theme in the Lives of Muslims Today

This verse of Surah-Al-Fussilat is important for the Muslims as it highlights Allah's ﷻ power over the celestial bodies and strengthens their faith in His unity and omnipotence.

Just as Ibrahim ؑ identified his real Lord by observing the stars, the sun and the moon, this verse points out the importance of observation and reasoning as these objects of nature reflect Allah's ﷻ presence and His Majesty. The belief that it is Allah ﷻ Who is the sole Creator of the sun and the moon, and has made the day and night for the benefit of mankind, keeps one away from the sin of *Shirk*. It makes human beings realise that it is unlawful to prostrate before anyone except Allah ﷻ.

This verse also teaches us that human beings are expected to obey their Lord as willingly as all His other creations obey Him.

4 Surah-Al-Shura 42, Verses: 4-5

4. To Him belongs all that is in the heavens and on the earth, and He is the Most High, the Most Great.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ
الْعَظِيمُ ④

5. The Heavens are almost rent asunder from above them, and the Angels celebrate the praises of their Lord, and pray for forgiveness for those on the earth. Behold! Verily Allah is He, the Oft-Forgiving, the Most Merciful.

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي
الْأَرْضِ ۚ إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ⑤



Main Theme

The theme of these verses of Surah-Al-Shura is Allah ﷻ in Himself. These verses highlight Allah's ﷻ attributes of mercy and forgiveness and His supremacy and power over the entire universe. Therefore, who else can be greater than Him? Countless angels are always busy praising Allah ﷻ while seeking forgiveness for mankind. Allah ﷻ Himself has ordered them to do so as He is the symbol of mercy and forgiveness.

Everything in the universe is under Allah's ﷻ control and bears witness to His creative powers. The Holy Qur'an says:

"Ask them, to whom belongs all that is in the heavens and the earth?"

(Surah-Al-An'aam, Verse: 12)

The One Who owns and controls the vast universe alone can bless the whole of mankind as He is the most Merciful and Forgiving. Thus, it is the duty of mankind to worship Allah ﷻ, to praise Him and to seek His compassion.

Importance of this Theme in the Lives of Muslims Today

These verses of Surah-Al-Shura emphasise upon the concept of *Tawheed*. Muslims learn from this passage to repent and ask Allah ﷻ for His forgiveness since He is the Controller and the Owner of the world.

One of the articles of faith highlighted here is about the existence of angels and their duties. By understanding this passage, Muslims realise the fact that angels not only worship Allah ﷻ but they also pray for Allah's ﷻ mercy upon mankind. Belief in Allah's ﷻ mercy and forgiveness prepares Muslims to repent for their sins. Surah-Al-Qadr clearly confirms the presence of angels in the **Night of Power** who descend upon earth to bless mankind with Allah's ﷻ mercy. It is narrated by Imam Jafar as-Sadiq ﷺ that:

"Whoever recites this Surah will be raised on the Day of Reckoning with a face as bright as the full moon and he will be told, 'You are from those who used to recite Al-Shura. If you knew the reward for this, you would never have felt tired of reciting it.' "

5 Surah-Al-Ikhlâs 112

1. Say: He is Allah, the One and Only.
2. Allah, the Eternal, Absolute.
3. He does not beget, nor is He begotten.
4. And there is none like Him.

قُلْ هُوَ اللَّهُ أَحَدٌ
 اللَّهُ الصَّمَدُ
 لَمْ يَلِدْهُ وَلَمْ يُولَدْ
 وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Main Theme

The theme of Surah-Al-Ikhlâs is Allah ﷻ in Himself. These verses clearly signify the Oneness of Allah ﷻ in His person, attributes and commandments. It also mentions Allah's ﷻ freedom from time and space by saying that He is *As Samad*, as He is not dependent on anyone for anything. His absolute existence can be claimed by Him only.

He neither has any offspring nor does He have any parents. He is incomparable to any of His creation. Allah ﷻ Himself says in the Holy Qur'an:

"There is no deity but Me, so worship Me alone." (Surah-Al-Anbiya, Verse: 25)

Importance of this Theme in the Lives of Muslims Today

Surah-Al-Ikhlās is a short Surah with a very powerful message. It proclaims the Oneness (Tawheed) and absolute nature of Allah ﷻ, and refutes all forms of *Shirk* in beliefs and actions.

While focusing on Allah's ﷻ nature, this Surah negates all corrupted beliefs as Allah ﷻ is beyond human comprehension. The fact that Allah ﷻ does not have any ancestors and descendants, renders the ideas of those, who believe that angels are the daughters of Allah ﷻ or Jesus is His son, invalid and baseless.

The Holy Prophet ﷺ has encouraged Muslims to recite this Surah to purify their faith. According to the following Hadith, recitation of this prayer for an extended period results in the forgiveness of sins. Anas ﷺ reported the saying of the Prophet ﷺ:

"If anyone recites two hundred times daily, 'Say, He is Allah, the One and Only', the sins of fifty years will be wiped out, unless he is in debt." (Tirmizi, Darimi)



A beautiful calligraphy of Surah-Al-Ikhlās.

Allah's ﷻ Relationship with the Created World

6 Surah-Al-Fatihah 1

1. In the name of Allah, the Most Gracious, the Most Merciful.
2. Praise be to Allah, the Cherisher and Sustainer of the worlds.
3. The Most Gracious, the Most Merciful.
4. The Master of the Day of Judgement.
5. You (Alone) we worship, and You (Alone) we ask for help.
6. Show us the Straight Way.
7. The way of those to whom You have given Your Grace, not (the way) of those who earned Your anger, nor those who went astray.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
 الرَّحْمَنِ الرَّحِيمِ
 مَلِكِ يَوْمِ الدِّينِ
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
 اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Main Theme

The theme of Surah-Al-Fatihah is Allah's ﷻ relationship with the created world. This Surah forms the essence of the Holy Qur'an.

The attributes of Allah ﷻ mentioned in this passage glorify Him in several ways as the Owner of the physical and spiritual worlds which exist. He is Gracious and Compassionate towards all His creatures and worshippers. Therefore, the word *Rahman* can only be used to describe Allah ﷻ, while the word *Raheem* may be used to describe the creation as well. He bestows His mercy and forgiveness to anyone who sincerely seeks it. Thus, mankind is blessed in many ways.



A beautiful calligraphy of Surah-Al-Fatihah.

Regarding Allah's ﷻ mercy, the Holy Qur'an says:

*"If one does a sinful thing or wrongs himself in any way and afterwards, implores Allah's forgiveness, he will find Allah, Forgiving and Compassionate."
(Surah-Al-Nisa, Verse: 110)*

Thus, none but the One and Unique Allah ﷻ is worthy of worship. His guidance is sought by everyone who wants to lead a righteous life and be amongst the blessed ones. The last two verses remind us that straying from the path of virtue can make us among those who earned Allah's ﷻ wrath.

Importance of this Theme in the Lives of Muslims Today

Surah-Al-Fatihah is the opening Surah of the Holy Qur'an. Its seven verses are a prayer for Allah's ﷻ guidance and stress His lordship and mercy. Muslims recite this Surah in every prayer as our *Salah* is incomplete without the recitation of Surah-Al-Fatihah. By reciting this Surah, Muslims thank Allah ﷻ for His constant favours, His vast bounties and His lasting protection. Muslims have a firm belief that Allah ﷻ is Eternal and that He is the mighty Creator. It highlights the importance of seeking His help, because He is the nearest source of guidance to all. We beseech Him for His help because He is Mighty enough to help us wherever and whenever we need it. We trust Him because He can protect and assist us to overcome any difficulty. Abu Hurairah رضي الله عنه reported that the Prophet ﷺ said:

Do you know ?

In Surah Al-Hijr, Surah Al-Fatihah has been mentioned as Saba'al Mathani, 'The Seven Oft-Repeated Verses' as we have to recite this Surah in every Rakah of our Salah.

*"When we recite: 'You (Alone) we worship, and You (Alone) we ask for help,' Allah says, 'this is between Me and My servant and My servant shall have what he requested.'"
(Sahih Muslim)*

Surah-Al-Fatihah also establishes the need for prophethood and endorses the Prophethood of Prophet Muhammad ﷺ. It also contains a refutation of many principle innovations. This can be seen generally in the statement, "Guide us to the Straight Path", for the Straight Path refers to the truth embodied in the *Sunnah* of the Prophet ﷺ and the way of the Companions رضي الله عنهم. When the Muslims invoke Allah ﷻ with these words, "Lord of the Universe", they are sure that it does not befit One with such a description that He will leave His creation wandering aimlessly, without guidance. The verse, "Guide us to the Straight Path", confirms that guidance consists of clarification, followed by the intention of enacting it and, this requires Prophets who help us follow the Straight Path.

7 Surah-Al-Baqarah 2, Verses: 21-22

21. O people! Worship your Lord (Allah), Who created you and those who came before you, so that you may have the chance to learn righteousness.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

22. Who has made the earth your couch and the sky your canopy, and sent down rain from the sky; and by it brought forth fruits for your sustenance; then do not set up rivals unto Allah, when you know.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ
بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ
بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا
لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

Main Theme

The theme of these verses of Surah-Al-Baqarah is Allah's ﷻ relationship with the created world. This passage describes how Allah ﷻ provides special bounties for the whole of mankind, which act as essential means of sustenance. It mentions the productivity of earth through the virtue of rain. He sustains and cherishes everything. Through Him, special bounties have come forth for mankind and through these favours, He is reminding mankind not to commit *Shirk*, and to worship Him only. Allah ﷻ says in the Qur'an:



Fruits for your sustenance

"Your Lord has decreed that you worship none but Him." (Surah-Al-Isra, Verse: 23)

It is Allah ﷻ Who is the source of everything and He demonstrates His Divine glory to mankind in different forms. Therefore, all power and glory rests with Allah ﷻ only.

Importance of this Theme in the Lives of Muslims Today

The beginning of this passage makes a person realise that no human action by itself and in itself can bring salvation as a necessary reward. One can attain salvation and go to Heaven only by the grace of Allah ﷻ alone. The ability to perform good deeds, and *Iman* (Faith) itself, is only a sign of Divine grace.

These two verses mention the four attributes of Allah ﷻ, which cannot possibly be found in a created being. We learn from them that it is Allah ﷻ, and no one else, who brings a human being into existence out of nothingness, and provides the means of his sustenance through the earth, the rain from the sky and the place of his dwelling. Allah ﷻ has put the human being at the head of all His creatures so that the universe should serve him, while he should totally devote himself to the worship and remembrance of Allah ﷻ and show total obedience to Him only.

Once a person comes to believe that there is only One Being who alone is the Creator and Master of the universe, All-powerful, and ordains the slightest movement of the smallest atom, such a believer, whether rich or poor, in joy or sorrow, will always look towards Him regarding all his affairs.

8 Surah-Al-Alaq 96, Verses: 1-5

1. Read! In the name of your Lord, Who created.
2. Created man out of a clot of congealed blood.
3. Proclaim! And your Lord is the Most Bountiful.
4. He Who taught by the pen.
5. Taught man what he did not know.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝

الَّذِي عَلَّمَ بِالْقَلَمِ ۝

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

Main Theme

The theme of this passage of Surah-Al-Alaq is Allah's ﷻ relationship with the created world. These were the first five verses of the Qur'an that were revealed to the Holy Prophet ﷺ through the Angel Jibraeel ﷺ. In these verses, Allah ﷻ mentions the creation of mankind and His teaching him to read and write.

The word 'Iqra' invites us towards the ultimate truth of knowledge that it is Allah ﷻ, Who has taught man to read and write. Allah ﷻ speaks about Himself as the Creator of

mankind and the One and Only, Who taught man to read and write. In fact, the imparting of knowledge and education by Allah ﷻ began with Adam ﷺ and the Holy Qur'an also proves this:

"And He taught Adam the names of all things." (Surah-Al-Baqarah, Verse: 31)

Allah ﷻ bestowed His Mercy upon the Holy Prophet ﷺ, who was an *Ummi* (unlettered) and with this revelation he became the teacher of the whole mankind. It is mentioned in the Holy Qur'an:

"...So believe in Allah and his Messenger, the Prophet (ﷺ) who can neither read nor write..." (Surah-Al-A'raaf, Verse: 158)

Importance of this Theme in the Lives of Muslims Today

This very first revelation of the Qur'an is of great importance as it introduces Allah ﷻ not only as the Creator but also as the Teacher of human beings.

These first verses did not order us to pray, fast or pay *Zakat*, which are among the pillars of Islam; in fact the first commandment was to **read**. Thus the first duty in Islam to be revealed was to read, in order to acquire knowledge. We read to ponder, to gain knowledge and to acquire an understanding of the text in front of us. If we had not been blessed with the ability to read and write, we would not have been able to pass on any knowledge as such to others.



Mount Noor where Allah ﷻ sent the first revelation of the Qur'an.

These verses remind the human being of his evolution out of an insignificant germ cell, contrasting the simplicity of his biological origin with his moral, intellectual and spiritual potential which clearly indicates the existence of a purposeful life. These verses remind us of how our Creator has blessed us. Therefore we should be truly grateful to Allah ﷻ, worship Him alone and accomplish every task with the intention of pleasing Him.

9 Surah-Al-Zilzal 99

1. When the earth is shaken to its utmost convulsion.
2. And the earth throws out its burdens.
3. And man cries out, "What is the matter with it?"
4. On that day will it declare its tidings.
5. For that your Lord will have given it inspiration.
6. On that day men will proceed in companies sorted out, to be shown their deeds.
7. Then anyone who has done an atom's weight of good shall see it.
8. And anyone who has done an atom's weight of evil shall see it.

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝

وَقَالَ الْإِنْسَانُ مَا لَهَا ۝

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ۝

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝

Main Theme

The theme of Surah-Al-Zilzal is Allah's ﷻ relationship with the created world. These verses portray the signs of the Day of Reckoning and Resurrection. The 'Last Day' described here is the day when the earth will be badly shaken with the command of Allah, the Almighty. Everything which exists will be destroyed with one blow of the trumpet blown by the Angel Israfeel (إسرافيل). The latter part of the passage speaks about the accountability, when Allah ﷻ will judge and decide their fate, whether they will go to heaven or hell. Any act of virtue done with strong belief will not go to waste and will be rewarded by Allah ﷻ; whereas any evil act no matter how insignificant, will be questioned. The righteous people will be happy on the Day of Judgement when they will receive the

Do you know ?

Surah-Al-Qariah also describes the clear picture of the Last Day and the Resurrection.

rewards of their good deeds. The Qur'an says:

"Some faces, that Day, will beam (in brightness and beauty). Looking towards their Lord." (Surah-Al-Qiyama, Verses: 22-23)

Importance of this Theme in the Lives of Muslims Today

The belief in the **Last Day** is one of the articles of faith. Surah-Al-Zilzal serves as a reminder of not only the Hereafter but the perfection of divine justice as well. It reminds mankind of the accountability it has to face after its resurrection.

Allah ﷻ says in the Qur'an:

"And when the earth is flattened. And has cast out all that was in it and becomes empty." (Surah-Al-Inshiqaq, Verses: 3-4)



This belief in *Akhirah* helps a believer realise the worthlessness of this world, and motivates him to do good deeds. He also realises that no matter how insignificant a (good or bad) deed is, it will surely be considered by Allah ﷻ Who will be the ultimate Judge on that Day.

Allah ﷻ says in the Qur'an:

"Then as for him whose balance of (good deeds) will be heavy, he will live a pleasant life (in Paradise). But, as for him whose balance of (good deeds) will be light, he will have his home in Haawiyah (hell)." (Surah-Al-Qariah, Verses: 6-9)

Therefore, in order to have a blissful life in the Hereafter, all Muslims should follow the teachings of the Holy Qur'an and *Sunnah* of the Prophet ﷺ. Utmost effort must be made to abstain from sinful acts.

10 Surah-Al-Naas 114

1. Say, I seek refuge with the Lord of mankind.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝

2. The King of mankind.

مَلِكِ النَّاسِ ۝

3. The God of mankind.

إِلَهِ النَّاسِ ۝

4. From the mischief of the whisperer who withdraws.

مِنْ شَرِّ الْوَسْوَاسِ الْخَفَائِسِ ۝

5. Who whispers into the hearts of mankind.

الَّذِي يُوسُوسُ فِي صُدُورِ النَّاسِ ۝

6. Among jinns and among mankind.

مِنَ الْجِنَّةِ وَالنَّاسِ ۝

Main Theme

The theme of Surah-Al-Naas is Allah's ﷻ relationship with the created world. Surah-Al-Naas and Surah-Al-Falaq are together known as "*Mauzzatain*" (The two Surahs in which refuge with Allah ﷻ has been sought). In this Surah, believers are taught to seek refuge with Allah ﷻ (from all evils), Who is the Lord, the King and the God of mankind. Allah ﷻ Himself says:

"And if an evil whisper comes to you from Shaitan, then seek refuge with Allah..."
(Surah-Al-A'raaf, Verse: 200)

This Surah mentions the three-fold relation of Allah ﷻ with mankind. It advises the believers to seek His protection Who is the "*Rabb*" of all mankind, the Sustainer and the *Ilaah* (Deity). It tells us that *Shaitan*, along with other *Jinns* and evil-minded people, may cause us harm. So the best way to protect oneself from such evil-minded people and *Jinns* is to approach Allah ﷻ only. In Surah Yusuf, Allah ﷻ warns us:

"... Verily, Shaitan (Satan) is to man, an open enemy!" (Surah Yusuf, Verse: 5)

Importance of this Theme in the Lives of Muslims Today

Surah-Al-Naas is a shield for Muslims against all evils. It is a prayer which has been taught to seek Allah's ﷻ refuge by referring to His three attributes; the Sustainer, King

and the *Ilaah* (deity) of men. It assures the believers that Allah ﷻ has full power over them. As He can fully protect and save the reciter from the evil, there is no one beside Him with whom they should seek refuge.

Evil suggestion is whispered into the heart of a human being not only by the *Shaitan* and his accomplices from among men and *Jinns*, but also by the 'self' of human being from within. His own wrong theories misguide his intellect. His own unlawful motives and desires mislead his power of judgement. This has been expressed in the Qur'an:

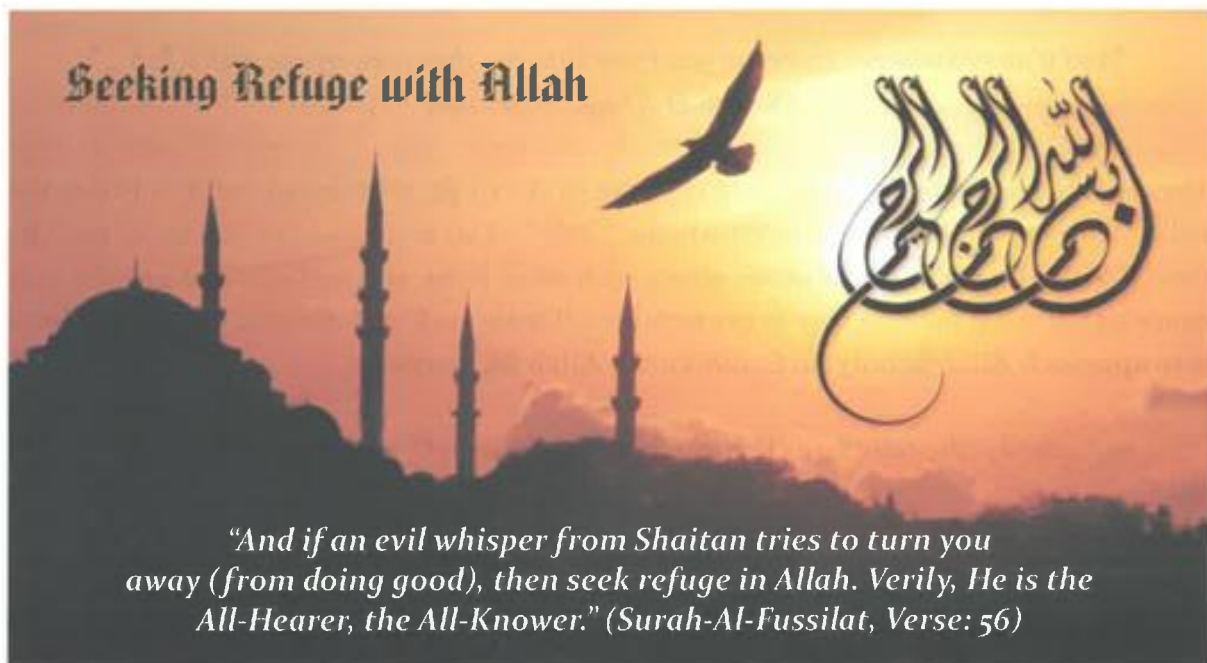
"...and We know the evil suggestions arising from his self..." (Surah Qaaf, Verse: 16)

On this very basis, the Holy Prophet ﷺ, in his well-known Sermon, said:

"We seek Allah's refuge from the evils of our self."

If we act upon these whisperings which call towards evil actions, we will be of the sinful. So in this Surah, asking for Allah's ﷻ protection has been emphasised. The Holy Prophet ﷺ said:

"Should I inform you of the best refuge which the person who seeks refuge, takes?" He (the Companion ﷺ) said, 'Of course O Messenger of Allah.' He said, 'Say: I seek refuge with the Lord of Daybreak,' (Surah-Al-Falaq, Verse: 1) and 'Say: I seek refuge with the Lord of mankind.' (Surah-Al-Naas, Verse: 1)." (Silsilah Ahadeeth Saheeha).



Allah's ﷺ Messengers ﷺ

11 Surah-Al-Baqarah 2, Verses: 30-37

30. Behold! Your Lord said to the Angels, 'I will create a vicegerent on earth.' They said, 'Will You place there one who will make mischief there and shed blood? Whilst we celebrate Your praises and glorify Your holy (name)?' He said, 'I know what you do not know.'

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ۝۳۰

31. And He taught Adam the names of all things; then He placed them before the Angels and said, 'Tell me the names of these if you are right.'

وَ عَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ اَنْبِئُوْنِیْ بِاَسْمَآءِ هٰۤؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِیْنَ ۝۳۱

32. They said, "Glory be to You, we have no knowledge except what You have taught us. In truth it is You who are the All-Knower, the All-Wise".

قَالُوْۤا سُبْحٰنَكَ لَا عِلْمَ لَنَاۤ اِلَّا مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِیْمُ الْحَكِیْمُ ۝۳۲

33. He said, 'Adam! Tell them their names.' When he had told them, Allah said, 'Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal and what you conceal?'

قَالَ يٰۤاٰدَمُ اَنْۢبِئْهُمْ بِاَسْمَآئِهِمْ فَاَمَّا اَنْۢبَاۡهُمْ بِاَسْمَآئِهِمْ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّىْۤ اَعْلَمُ غَيْۢبَ السَّمٰوٰتِ وَالْاَرْضِ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ ۝۳۳

34. And (remember) when We said to the angels, "Bow down to Adam". And they bowed down. Not so Iblis, he refused and was haughty. He was of those who reject faith.

وَ اِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْۤا لِاٰدَمَ فَسَجَدُوْۤا اِلَّاۤ اِبْلِیْسَ ۙ اَبٰى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِیْنَ ۝۳۴

35. We said, 'Adam! You and your wife dwell in the Paradise and eat of the bountiful things in it as you wish. But do not approach this tree, or you will run into harm and transgression.'

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ
وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا
هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾

36. Then Shaitan made them slip from there, and got them out of what they had been in. We said, 'Go down, with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood, for a time.'

فَازْلَهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا
كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ
لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ
وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

37. Then Adam learnt from his Lord words of inspiration, and his Lord turned towards him; Verily, He is the One Who forgives, the Most Merciful.

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ
إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

Main Theme

The theme of these verses of Surah-Al-Baqarah is Allah's ﷻ Messengers ﷺ. This passage highlights the creation of the first human being, Adam ﷺ who was appointed by Allah ﷻ as His vicegerent on earth. It describes the divine plan of Allah ﷻ to create man, His order to the Angels to bow down to Adam ﷺ and Shaitan's refusal to Allah's ﷻ commands. In the Qur'an, Allah ﷻ says:

"It is We who created you and gave you shape; then We bade the angels, 'Bow down to Adam', and they bowed down; not so Iblis; he refused to be of those who bow down."

(Surah-Al-A'raaf, Verse: 11)

These verses also mention the excellence of mankind in knowledge over other creations. They describe how Shaitan misguided Adam ﷺ and his wife, Hawwa ﷺ, and he tempted them and made them eat the fruit of the 'forbidden tree'. Hence, as a consequence, they were commanded to descend to earth. However, Allah ﷻ later forgave them both.

Importance of this Theme in the Lives of Muslims Today

These verses highlight the belief in Prophets ﷺ, which is one of the articles of faith. Prophet Adam ﷺ is introduced as the *Khalifa* (vicegerent) of Allah ﷻ on earth. The term *Khalifa* has been used in the Qur'an to refer to all mankind in general:

"...And remember (people of Aad) that He made you successors (Khulafa) after the people of Nuh..." (Surah-Al-A'raaf, Verse: 69)

Although Prophet Adam ﷺ is the direct subject in this passage, the context is not limited to him alone. With the creation of Adam ﷺ, it is important to know that the true *Khulafa* are those who are perfect successors and representatives of Allah ﷻ upon whom He delegates His authority.

These verses highlight the importance of knowledge. Since the Angels were unable to identify the names of the things asked, it was established that humans are superior to angels by virtue of their superior knowledge.

Adam ﷺ was the first in the long line of Prophets ﷺ and his story is useful to us because it shows us how to succeed in life despite our human desires and the mistakes we make.

It is very important to understand through these verses that we must avoid *Shaitan* as he misguides us and tries to keep us away from the right path. We are taught to repent on our mistakes and ask for forgiveness from Allah ﷻ. It is stated in Surah-Al-Nisa:

"If one does a sinful thing or wrongs himself in any way and afterwards implores Allah's forgiveness, he will find Allah Forgiving and Compassionate." (Surah-Al-Nisa, Verse: 110)

Pardon from Allah ﷻ

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٣٣﴾

"Our Lord! We have wronged our souls: If You do not forgive us and bestow upon us Your mercy, then we shall certainly be from amongst the losers."
(Surah-Al-A'raaf, Verse: 23)

Significance: This is the *Du'a* of repentance, recited by Adam ﷺ after he was transferred on to the earth. Anyone who recites this *Du'a* once after ever *Farz Salah*, Allah ﷻ will grant him pardon, In sha' Allah.

12 Surah-Al-An'aam 6, Verses: 75-79

75. Thus did We show Ibrahim the power and the laws of the heavens and the earth, so that he might have certainty.

76. When the night covered him over, he saw a star. He said, 'This is my Lord.' But when it set, he said, 'I do not love things that set.'

77. When he saw the moon rising in splendour, he said, 'This is my Lord.' But when it set, he said, 'Unless my Lord guides me, I will surely be among those who go astray.'

78. When he saw the sun rising in splendour, he said, 'This is my Lord; this is the greatest.' But when it set, he said, 'O my people! I am indeed free from your giving partners to Allah.'

79. For me, I have set my face firmly and truly towards Him who created the heavens and the earth, and never shall I give partners to Allah.'

وَكَذَلِكَ نُرِىْ اِبْرٰهِيْمَ مَلَكُوْتِ السَّمٰوٰتِ
وَالْاَرْضِ وَلِيَكُوْنُ مِنَ الْمُوقِنِيْنَ ﴿٧٥﴾

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَا كَوْكَبًا قَالَ هٰذَا
رَبِّيْٓ فَلَمَّا أَفَلَ قَالَ لَا اُحِبُّ الْاٰفِلِيْنَ ﴿٧٦﴾

فَلَمَّا رَا الْقَمَرَ بَارِعًا قَالَ هٰذَا رَبِّيْٓ فَلَمَّا
أَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِيْ رَبِّيْ لَكُوْنَنَّ مِنَ
الْقَوْمِ الضَّالِّيْنَ ﴿٧٧﴾

فَلَمَّا رَا الشَّمْسَ بَارِعَةً قَالَ هٰذَا رَبِّيْٓ هٰذَا
اَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُقُوْمُوْنِيْ بِرَبِّيْٓ مِمَّا
تَشْرِكُوْنَ ﴿٧٨﴾

اِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَ
الْاَرْضَ حَنِيفًا وَّمَا اَنَا مِنَ الْمُشْرِكِيْنَ ﴿٧٩﴾

Main Theme

The theme of these verses of Surah-Al-An'aam is Allah's ﷻ Messengers ﷺ. Ibrahim ﷺ is among the beloved prophets of Allah ﷻ and was blessed with true guidance. These verses describe how Ibrahim ﷺ recognised Allah ﷻ by observing some of the marvels of nature, e.g., the rising and setting of the sun, moon and stars in particular timings. He recognised his Creator Who is free from any rise and decline. Thus, he believed in the supremacy

Do you know

Ibrahim ﷺ is considered to be the father of all the Prophets ﷺ who came after him. Therefore he is also known as *Abul-Anbiya*.

of Allah ﷻ and told his people that his Lord is Supreme; One Who does not depend on anything. He is the Creator of the universe and everything that exists in it. Allah ﷻ Himself says at another place in the Qur'an:

*"He creates whatever He wills. He knows everything and has power over everything."
(Surah-Al-Rome, Verses: 54-55)*

Importance of this Theme in the Lives of Muslims Today

This experience shows how a deep thinker like Ibrahim عليه السلام, who had opened his eyes in a purely polytheistic environment and had received no instruction in monotheism, was ultimately led to discover the Truth by careful observation and serious reflection on the phenomena of the universe. This passage teaches Muslims to refute *Shirk*, and not to associate anyone with Allah ﷻ. They should understand that celestial bodies are the reflection of Allah's ﷻ glory, and are His creation. People who ponder over the creation of the heavens and the earth, tread on the path leading to the discovery of their Creator. The Holy Qur'an categorically declares:

"He has made subject to you the night and the day; the sun and the moon; and the stars are in subjection by His command..." (Surah-Al-Nahal, Verse: 12)

Ibrahim's عليه السلام message of *Tawheed* was not different from the message of *Shahadah* by the Holy Prophet ﷺ. Therefore, Muslims should respect all the Messengers equally.



Maqam-e-Ibrahim, a place near the Ka'abah where the footprints of Ibrahim عليه السلام are preserved.

13 Surah-Al-Ma'idah 5, Verse: 110

110. When Allah will say, "O Isa (Jesus), son of Maryam (Mary)! Recount My favour to you and to your mother. Behold! I strengthened you with the Holy Spirit, so that you spoke to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Taurat and the Injeel (Gospel). And behold! You make out of clay, as it were the figure of a bird, by My leave, and you breathe into it and it becomes a bird by My leave, and you heal those born blind and the lepers, by My leave. And behold! You bring forth the dead by My leave. And behold! I restrained the children of Israel from you when you showed them the clear signs, and the unbelievers among them said, "This is nothing but evident magic."

إِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ
وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ
تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ
الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ
تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ
فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ
بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ
كَفَفْتُ بِبَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ
فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَٰذَا إِلَّا سِحْرٌ
مُبِينٌ ۝

Main Theme

The theme of this long verse of Surah-Al-Ma'idah is Allah's ﷻ Messengers ﷺ. It depicts the happenings of the Day of Judgement when Allah ﷻ will recount His favours and blessings upon Isa ﷺ, which were granted to him in the form of miracles. It is mentioned in the Qur'an:

"And We gave unto Isa, son of Maryam, clear miracles." (Surah-Al-Baqarah, Verse: 87)

With Allah's ﷻ command, Isa ﷺ was able to communicate to his people when he was only a few days old. When he grew up, with Allah's ﷻ permission, He could cure the lepers, give life to the dead and breathe life into birds made out of clay. Surah-Aal-e-Imran also mentions Isa ﷺ, as quoting:

"...and I heal him who was born blind, and the leper, and I bring the dead to life by Allah's Leave..." (Surah-Aal-e-Imran, Verse: 49)

These miracles made him different from ordinary people. Through these blessings of Allah ﷻ he tried to convince his people to follow the right path.

Importance of this Theme in the Lives of Muslims Today

In this passage, Allah ﷻ reminds the 'People of the Book', of the dialogue that He will have with Isa (عليه السلام) on the Day of Resurrection. This dialogue affirms Isa (عليه السلام) being a servant of Allah ﷻ, and negates the belief of ascribing him the status of the son of God. Allah ﷻ begins this *Ayah* by asking Isa (عليه السلام) to remember the miracle of his birth. Why are reminders given? They are given so that people can be grateful for the favours given to them.

Every blessing that a person is bestowed with; his being born in a rich family or a family of high status, his being employed at a prestigious organisation, a righteous spouse or healthy children, is nothing but a favour of Allah ﷻ that one should always remember and be grateful for.

14 Surah-Al-Duha 93

1. By the glorious morning light.

وَالضُّحَىٰ ١

2. And by the night when it is still.

وَاللَّيْلِ إِذَا سَجَىٰ ٢

3. Your Lord (O Muhammad ﷺ) has not forsaken you, nor is He displeased.

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ٣

4. And truly the Hereafter will be better for you than the present.

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ٤

5. And soon your Lord will give you (all good) so that you will be pleased.

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ٥

6. Did He not find you an orphan and give you shelter?

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ٦

7. And He found you wandering, and He gave you guidance.

وَجَدَكَ ضَالًّا فَهَدَىٰ ٧

8. And He found you in need, and made you independent.

وَجَدَكَ عَائِلًا فَأَغْنَىٰ ٨

9. Therefore, do not treat the orphan with harshness.

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ٩

10. Nor drive the beggar away.

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ١٠

11. But tell about the bounty of your Lord!

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ١١

Main Theme

The theme of Surah-Al-Duha is Allah's ﷻ Messengers ﷺ. This passage elaborates Allah's ﷻ special relationship with Prophet Muhammad ﷺ. These Qu'anic verses were sent down to ease the distress of the Holy Prophet ﷺ after an unusual delay in revelation, as he was being mocked by his enemies. Allah ﷻ consoled him by mentioning His blessings upon him in the past, present and future. In this Surah, Allah ﷻ specifically addresses His Prophet ﷺ, and all mankind in general, not to give up hope in difficult times and always be thankful to Him and share the bounties with the less fortunate ones.

Surah-Al-Kauthar also describes how Allah ﷻ has consoled His Prophet ﷺ at the loss of his sons and on the taunts of his enemies:

"Verily, We have granted you (O Muhammad ﷺ) Al Kauthar (in abundance). So pray to your Lord and sacrifice (to Him only). For he who hates you (O Muhammad ﷺ), he will be cut off." (Surah-Al-Kauthar, Verses: 1-3)

Importance of this Theme in the Lives of Muslims Today

Surah-Al-Duha teaches us about the importance of having faith in Allah ﷻ and His help towards His slaves. Muslims should always retain their faith in difficult times by remembering Allah ﷻ.

Muslims should believe that all the Messengers ﷺ of Allah ﷻ were rejected and ridiculed, but they remained firm in their belief and in their mission. Allah ﷻ does not burden any human being with more than he is able to bear. Allah ﷻ says:

"And surely We shall try you till We test those who strive hard (in the cause of Allah ﷻ) and persevere in patience..." (Surah Muhammad, Verse: 31)

Therefore, we should persevere with patience and accept the challenges that Allah ﷻ gives us, and understand that it is a way of getting closer to Him, by developing ourselves spiritually. We must realise that ultimately Allah ﷻ wants the best for us. Muslims should also believe that relation with Allah ﷻ can be strengthened by showing kindness to the weak, and supporting the needy, such as the orphans and the poor. We should always help them and must not snatch away their rights and possession thinking of them as being unprotected or helpless. The Holy Prophet ﷺ said:

"The best house among the Muslims is one which contains an orphan who is well treated." (Ibn-e-Majah)

Surah-Al-Duha emphasises on showing gratitude to Allah ﷻ for His countless blessings and sharing them with others.

15 Surah-Al-Kauthar 108

1. Verily, We have granted you (O Muhammad ﷺ)
Al Kauthar (in abundance).
2. So pray to your Lord and sacrifice (to Him only).
3. For he who hates you (O Muhammad ﷺ), he will
be cut off.

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ
فَصَلِّ لِرَبِّكَ وَانْحَرْ
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

Main Theme

The theme of Surah-Al-Kauthar is Allah's ﷻ relationship with His Messenger, Prophet Muhammad ﷺ. It is the shortest yet the most effective Surahs of the Holy Qur'an. It was revealed after the Prophet ﷺ lost his second son, and the Makkans started insulting him by calling him, **Abtar**. Through this Surah, Allah ﷻ is directly addressing and consoling the Holy Prophet ﷺ and informing him that He would make his enemies suffer and no one will remember them. This Surah helped relieve the tension Prophet Muhammad ﷺ was facing at that time.

In the first *Ayah* of this Surah, the word *Kauthar* implies abundant blessings in the Holy Prophet's ﷺ life and the Hereafter, including revelation of the Holy Qur'an, knowledge, his progeny through his daughter, his *Ummah* and other rewards. It also includes the River Kauthar in Paradise about which the Holy Prophet ﷺ said:

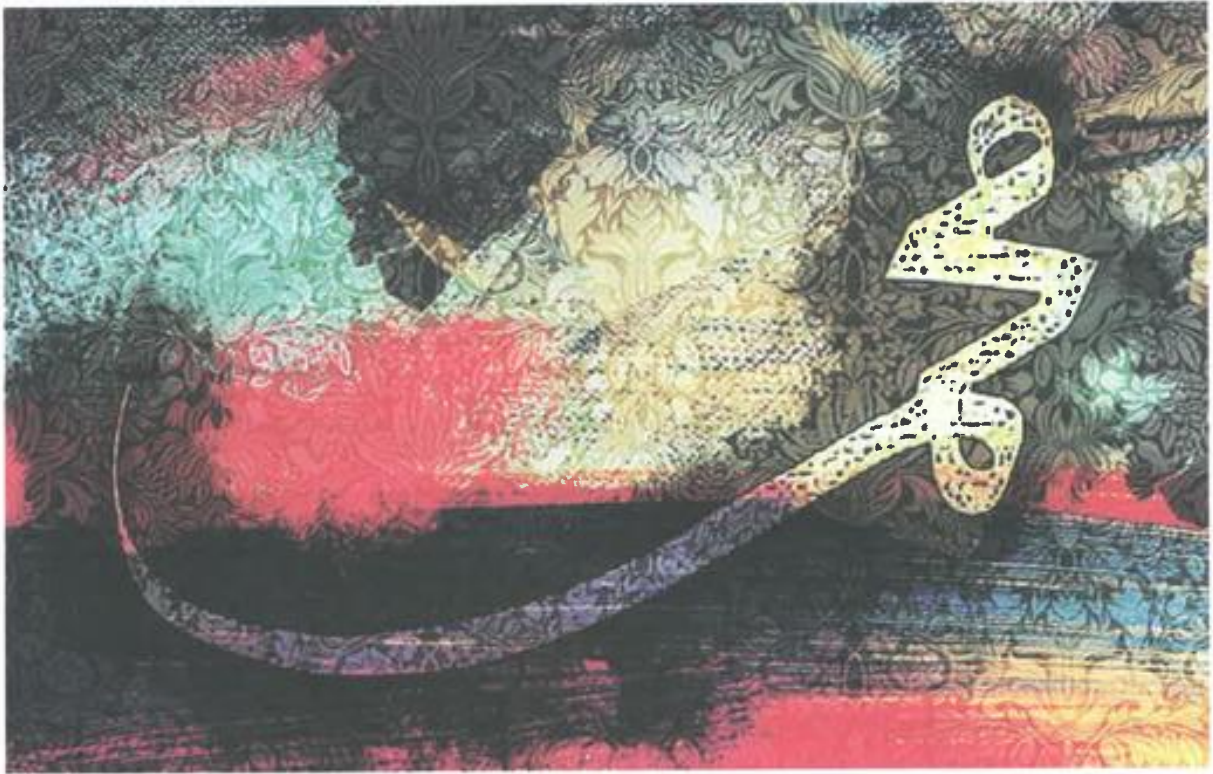
"Al Kauthar is a river in Paradise whose banks are of gold and it runs over pearls. Its water is whiter than milk and sweeter than honey." (Tirmizi, Ibn-e-Majah)

Surah-Al-Kauthar demonstrates the special association of Allah ﷻ with the Holy Prophet ﷺ. It emphasises that one should be grateful to Allah ﷻ and despite all hardships, he must turn towards Him, and fortify himself by offering *Salah* and offering sacrifice.

Importance of this Theme in the Lives of Muslims Today

Surah-Al-Kauthar is a clear gesture of Allah's ﷻ love for Prophet Muhammad ﷺ and makes us realise that if we want to win our Creator's love, we must love and respect His Prophet ﷺ and follow his *Sunnah*.

It is a Surah which can provide protection and immunisation, to the person who recites this, from the effects of jealousy and envy (*Hasad*).



It is excellent for relieving tension, which is a very common problem these days affecting many people. The purpose of this Surah being revealed was that it helped relieve the tension our Prophet Muhammad ﷺ was facing at that time. With reference to the believers, Surah-Al-Kauthar signifies Allah's ﷻ blessings and teaches them to be grateful to Allah ﷻ even in difficult circumstances, to do good work, to be kind to all beings and thus, to attain inner peace and dignity.

Since Allah ﷻ is the One who grants these blessings, we must turn to Him in adoration and thanksgiving and offer sacrifice for Him alone. This command was given when the worship of false gods and goddesses was common. The Qur'an says:

"Say: Truly my prayer and my service of sacrifice, my life and my death are (all) for Allah, the Cherisher of the worlds." (Surah-Al-An'aam, Verse: 162)

Another strong message conveyed through this Surah is that Allah ﷻ grants manifest victory to that nation which is regular with prayers (*Salah*).

Lastly, there is the curse of non-fulfilment of hopes and evil desires for the enemies of the Prophet ﷺ, for all times to come. It serves as a warning that Allah ﷻ will deal with the mischief makers who try to defame the Holy Prophet ﷺ by indulging in blasphemous activities.

The History and Importance of the Holy Qur'an

Topics

- Revelation of the Qur'an to Prophet Muhammad ﷺ (610 - 632 C.E.)
- Compilation of the Qur'an under the Rightly-Guided Caliphs. ﷺ
- Tafseer of the Holy Qur'an
- Major Themes of the Holy Qur'an
- Sources of Islamic Law
- The Qur'an as a Source of Islamic Law
- Hadith/Sunnah
- Ijma (Consensus)
- Qiyas (Analogical Reasoning)
- Significance of the Qur'an as the Basis of all Thoughts and Actions in Islam



ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

"THIS IS THE BOOK ABOUT WHICH THERE IS NO DOUBT,
A GUIDANCE FOR THOSE CONSCIOUS OF ALLAH"

Objectives

Students will learn about:

1. Revelation of the Qur'an to Prophet Muhammad ﷺ.
2. Compilation of the Qur'an under the rightly guided caliphs.
3. Tafseer of the Holy Qur'an.
4. Major themes of the Qur'an.
5. The four sources of Islamic law.
6. Significance of the Qur'an as the basis of all thoughts and actions in Islam.

Revelation of the Qur'an to Prophet Muhammad ﷺ (610 - 632 C.E.)

Allah ﷻ has not only created us, but He continues and will continue to sustain and guide us. He has provided us with many blessings, and among His blessings is the sending of guidance for mankind from the onset of his coming in to this world. He promised Adam ﷺ and his descendants:

"We said, 'Get down all of you from this place (Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.'" (Surah-Al-Baqarah, Verse: 38)

This guidance came through all the Prophets ﷺ until the last Messenger, Prophet Muhammad ﷺ, who received Allah's ﷻ last and final revelation, 'the Qur'an'.

The basic message of the Qur'an is the same as that of all the previous scriptures and Divine Books. The directions and instructions it provides are universal for all situations and for all times to come.

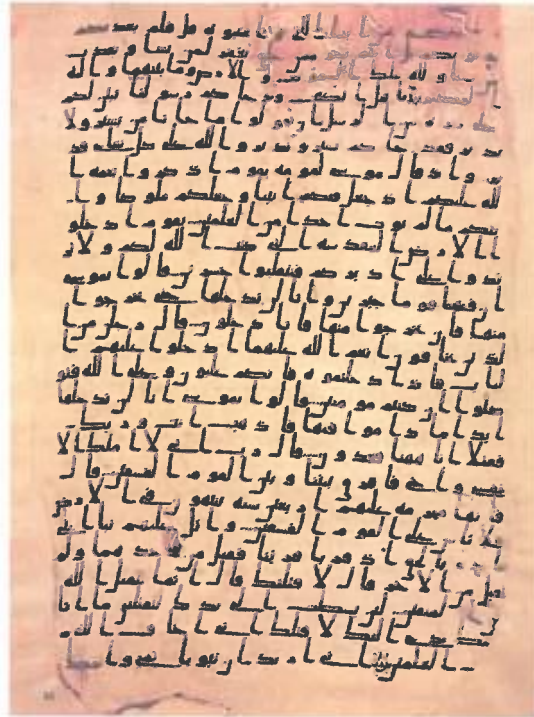
The definition of the Qur'an used in *Uloom-ul-Qur'an* is that the Qur'an is the 'Words of Allah' ﷻ that were revealed to Prophet Muhammad ﷺ, narrated by him without any changes, and written down in chapters.



The First Revelation of Qur'an on Prophet Muhammad ﷺ

The revelation of the Qur'an began on *Laila-tul-Qadr** (the Night of Power), in Ramadan after Prophet Muhammad ﷺ had crossed the fortieth year of his life.

Initially, the commencement of the Divine inspiration to Prophet Muhammad ﷺ was in the form of good dreams which came true and then the love of seclusion was bestowed upon him. He used to go into seclusion in the cave of Hira on Jabal Al-Noor, where he used to meditate continuously for many days, ponder over the signs of Allah ﷻ and worry about the situation of the people of Makkah. He used to take with him some food for the stay and when the supply would finish, he would come back to his wife, Khadijah (رضي الله عنها) to get more food. One night while he was meditating in the cave of Hira, the Angel Jibraeel (عليه السلام) came to him and asked him to read. The Holy Prophet ﷺ narrated:



An old script of the Holy Qur'an.

"I replied, 'I do not know how to read'. The Angel caught me forcefully and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read'. Then he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or, what shall I read?)'. Then he caught me for the third time, pressed me hard and then released me and said:

'Read! In the name of your Lord, Who has created (all that exists). Created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not.'
(Surah-Al-Alaq, Verses: 1-5)

Do you know ?

The word, Qur'an is derived from the word, *Qaraa* which literally means 'to read'.

Khadijah's Moral Support to the Prophet ﷺ

The Holy Prophet ﷺ returned home with the Divine inspiration, and with his heart thumping very rapidly. He said to Khadijah (رضي الله عنها), "Cover me! Cover me!" She covered him

* *Laila-tul-Qadr* or the Night of Power is one of the odd nights of Ramadan when the Angel Jibraeel (عليه السلام) comes down on earth with a host of other angels. It has no fixed date. However, Muslims have generally accepted on any one of the following dates of Ramadan: the 21st, 23rd, 25th, 27th or 29th of Ramadan.

till he overcame his fear. He told her everything that had happened and said:

"I fear something may happen to me."

She replied:

"Never! by Allah ﷻ, He will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadijah ﷺ then accompanied him to her cousin, Waraqah bin Naufal bin Asad, who was an old man and during the pre-Islamic period, had become a Christian. He used to write from the Injil in Hebrew. He had lost his eyesight. Khadijah ﷺ said to Waraqah:

"O my cousin! Listen to the story of your nephew." Waraqah asked, "O my nephew! What have you seen?" Prophet Muhammad ﷺ described whatever he had seen. Waraqah said, "This is the same being who keeps the secrets (Jibrael ﷺ) and whom Allah ﷻ had sent to Prophet Musa ﷺ. I wish I were young and could live up to the time when your people would turn you out." Prophet Muhammad ﷺ asked, "Will they drive me out?" Waraqah replied, "Anyone who came with something similar to what you have brought, was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly."

But after a few days, Waraqah died and the Divine revelation also stopped for some time.

The Holy Qur'an itself confirms that the revelation (Wahi) of the Qur'an came to the Prophet Muhammad ﷺ through the Angel Jibrael ﷺ:

"Say (O Muhammad ﷺ), 'Whoever is an enemy to Jibrael (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's permission, confirming what came before it [i.e. the Taurat (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.'" (Surah-Al-Baqarah, Verse: 97)

Modes of Revelations

The Qur'anic verses were revealed to the Holy Prophet ﷺ in different modes. The first revelation came to the Holy Prophet ﷺ in the cave of Hira when the Angel Jibrael ﷺ appeared before him in the form of a man and brought the first five verses of Surah-Al-Alaq by the order of Allah ﷻ.

Since then, the chain of revelation on the Prophet ﷺ continued in three forms:

- As the ringing of a bell; and it was hardest on the Prophet ﷺ. When the Angel Jibraeel عليه السلام would leave, he remembered what he had said.
- The Angel appeared before Prophet Muhammad ﷺ in the form of a man; talked to him and the Prophet ﷺ remembered what he had revealed.
- The Angel appeared before the Prophet ﷺ in his original form; talked to him and he remembered what he had revealed .

Condition of the Prophet ﷺ at the Time of Revelation

Whenever a revelation came, the Prophet ﷺ would become extremely quiet; he would perspire profusely and would feel extremely heavy. Ayesha رضي الله عنها narrated:

"I saw revelation coming down upon him (ﷺ) in the severest cold and when that condition was over, perspiration ran down his forehead." (Sahih Bukhari)

Al Bukhari reports an incident that one day, one of the Companions رضي الله عنه of the Holy Prophet ﷺ, Zaid bin Thabit رضي الله عنه, was sitting in such a position that his leg was under the leg of the Holy Prophet ﷺ. Just then a revelation came, and at that moment he felt as if his leg would crush under the weight of the Holy Prophet's ﷺ leg as it suddenly felt extremely heavy.

As soon as the revelation had been revealed Prophet Muhammad ﷺ would summon one of his literate Companions رضي الله عنه (the scribes of the Qur'an) and dictate the text to him, then he would ask him to read what he had written. Thus, he ensured that whatever had been written was absolutely perfect and accurate. Then, he arranged the verses in 114 Chapters by the Divine command.

Reasons for the Gradual Revelation of the Holy Qur'an

The Holy Qur'an was not revealed to the Prophet Muhammad ﷺ as a whole, rather the verses were revealed at different times according to *Asbab-An-Nuzool* (the needs and circumstances). The reasons that the Qur'an was revealed gradually rather than at one time were:

1. Out of consideration for the Holy Prophet ﷺ since receiving of the Divine revelations was a difficult experience for him.
2. To make the understanding and memorisation of the Holy Qur'an easier for the Holy Prophet ﷺ and the believers.

3. To gradually implement the laws of Allah ﷺ.
4. A great part of the Qur'an deals with answers to questions of the people and various events at different times. Hence the revelation of those verses in their relevant background enhanced the insight of the believers.

Preservation of the Qur'an During the Life of the Prophet ﷺ

During the time of the Prophet ﷺ, the Qur'an was preserved through memorisation and in written form. The Prophet ﷺ made special arrangements to have it written as well. Zaid bin Thabit رضي الله عنه said:

"I used to write down the revelations (Wahi) for the Prophet ﷺ. When the revelation came to him, he felt intense heat and drops of perspiration used to roll down on his body like pearls. When this state was over, I used to fetch a shoulder bone or a piece of something else. He used to go on dictating and I used to write it down. When I finished writing, the sheer weight of transcription gave me the feeling that my leg would break and I would not be able to walk any more. Anyhow, when I had finished writing, he would say, 'read' and I would read it back to him. If there was an omission or error, he used to correct it and then let it be brought before the people." (Al-Awsat of At-Tabarani)

There were many scribes of the Divine revelations besides Zaid bin Thabit رضي الله عنه. Scholars mention more than forty Companions رضي الله عنهم. Among them were Abu Bakr رضي الله عنه, Umar رضي الله عنه, Uthman رضي الله عنه, Ali رضي الله عنه, Ubayy bin Ka'ab رضي الله عنه, Zubair bin Awwam رضي الله عنه and other notable Companions رضي الله عنهم.

Uthman رضي الله عنه stated that it was the practice of the Holy Prophet ﷺ that, apart from dictating the *Wahi*, he would also instruct the scribe to write it after such and such verse in such and such *Surah*.

Along with written forms during the time of the Prophet ﷺ, the preservation of the Holy Qur'an was also being carried through memorisation by his Companions رضي الله عنهم as he encouraged them to learn the Qur'an by heart. The Prophet ﷺ stated:

"The most superior among you are those who learn the Qur'an and teach it."
(Sahih Bukhari)

He would also send teachers to communities in other places so that they also learn the Qur'an and receive the instructions of Islam. According to Sirat Ibn-e-Hisham:

"When these men of the first pledge of Aqabah left for Madinah, the Holy Prophet ﷺ sent Mus'ab bin Umair رضي الله عنه with them and instructed him to read the Qur'an to them and to teach them Islam and to give them instructions about religion."

Moreover, the Companions رضي الله عنهم themselves were very keen to learn and memorise the Qur'an. In this regard, each one wanted to excel over the other. There were women who would demand nothing else as *Mahr** from their husbands except that they should teach them the Qur'an. Many of the Companions رضي الله عنهم rid themselves of the worldly luxuries and devoted their lives for the noble purpose of learning the Qur'an. They would memorise it and then continuously revise it. It is stated that whenever anyone migrated to Madinah from Makkah, the Holy Prophet ﷺ would entrust that person in the care of one of the *Ansar* رضي الله عنهم so that he would teach the Qur'an to the newcomer.

Therefore, there were many Companions رضي الله عنهم who had memorised the Holy Qur'an during the time of the Holy Prophet ﷺ. There were thousands of Companions رضي الله عنهم who were *Huffaz*** of the Qur'an.

Among them more than one hundred and fifty *Huffaz* are prominently mentioned in the traditions. They included Abu Bakr رضي الله عنه, Umar رضي الله عنه, Uthman رضي الله عنه, Ali رضي الله عنه, Talha رضي الله عنه, Sa'ad bin Abi Waqas رضي الله عنه, Abdullah bin Masood رضي الله عنه, Huzaifah bin Yaman رضي الله عنه, Salim Maula Abi Huzaifah رضي الله عنه, Abu Hurairah رضي الله عنه, Abdullah bin Umar رضي الله عنه, Abdullah bin Abbas رضي الله عنه, Amr bin Al-Aas رضي الله عنه, Muawiyah رضي الله عنه, Abdullah bin Zubair رضي الله عنه, Abdullah bin Sa'ib رضي الله عنه, Umm-e-Salmah رضي الله عنها, Ayesha رضي الله عنها, Hafsa رضي الله عنها, Umm-e-Waraqah رضي الله عنها, Ubayy bin Ka'ab رضي الله عنه, Maaz bin Jabal رضي الله عنه, Anas bin Malik رضي الله عنه, Abu Musa Al-Ashari رضي الله عنه, Khalid bin Waleed رضي الله عنه and other Companions رضي الله عنهم.

Hence during the time of the Prophet ﷺ, the Qur'an was written down and memorised by many Companions رضي الله عنهم and when he passed away, those materials on which the verses of Qur'an were written down, were found in his house. Abu Bakr رضي الله عنه gathered all the materials and tied them with a string (*Al-Itqan*) so that nothing of it was lost. Many Companions رضي الله عنهم had individually compiled their own copy of the Qur'an.



Leather



Wooden Boards



Flat Stones



Bones of Animals



Pieces of Papyrus



Palm Leaves

The Verses of the Qur'an were written down on:

- 1. Pieces of Leather***
- 2. Wooden Boards***
- 3. Flat Stones***
- 4. Shoulder blades and ribs of camels and goats***
- 5. Pieces of Papyrus***
- 6. Palm Leaves***

* *Mahr* is a gift given by the groom to the bride upon marriage. It is mandatory in Islam.

***Huffaz* is the plural of *Hafiz*. *Hafiz* is that person who has memorised the whole Qur'an.

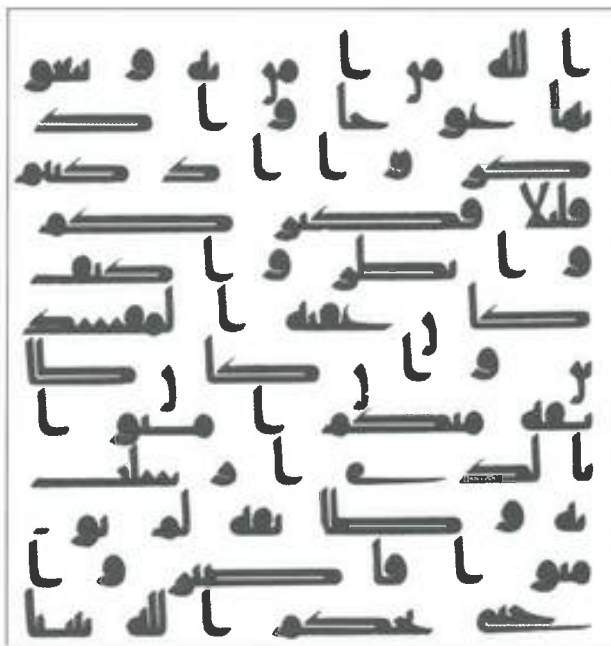
Compilation of the Qur'an under the Rightly-Guided Caliphs ﷺ

Compilation of the Qur'an During the Time of Abu Bakr ﷺ

When Prophet Muhammad ﷺ passed away, Abu Bakr ﷺ was selected as the Caliph of the Muslim Ummah. During his time, the enemies of Islam tried to harm the Muslims. Hence in a battle known as the battle of Yamamah, many Muslims who were *Huffaz* of the Qur'an, were martyred. Umar ﷺ feared that since battles were being constantly waged against Islam, there was a possibility that more *Huffaz* would be martyred. Hence, the chain of transmission could break or become weak and it would not be possible to confirm the authenticity of the written verses from the uninterrupted memories of the Companions ﷺ. Therefore, he suggested that Abu Bakr ﷺ should compile all the verses of Qur'an as one book. Initially Abu Bakr ﷺ was hesitant as the Holy Prophet ﷺ had not taken any step of compiling the Qur'an in a book form, in his life. But when Umar ﷺ convinced him that the Ummah needed the Qur'an in a book form as its memorisers were being martyred in wars, and eventually it would be difficult to confirm the authenticity of the Divine verses, Abu Bakr ﷺ agreed to his point of view. He called Zaid bin Thabit ﷺ and said:

"You are a wise young man and we do not suspect you of telling lies or of forgetfulness; and you used to write the Divine Inspiration for Allah's ﷻ Apostle ﷺ. Therefore, look for the (Verses of) the Qur'an and collect it in one manuscript." (Sahih Bukhari)

A committee of about seventy five Companions ﷺ was formed who were to assist Zaid bin Thabit ﷺ in the compilation of the verses of the Qur'an. Zaid bin Thabit ﷺ started searching for the verses and collecting them from parchments, scapula, date palm leaves as well as memories of the men. The method he employed in collecting and compiling the Qur'an followed many precautionary steps. Though if he had so wanted, he could have written down the whole Qur'an from his memory, since he was a *Hafiz*. In addition, there were hundreds of Companions ﷺ who were present at that time and were memorisers of the Qur'an and he could have entrusted this duty to a group of them.



Qur'anic calligraphy from the era of the Companions ﷺ

Rather he used all these methods simultaneously. Firstly with any verse that he was compiling, he would verify it from his own memory. Also if someone came forward with a verse, Zaid bin Thabit ؓ and Umar ؓ used to receive it jointly. Since Umar ؓ was a *Hafiz* as well, he would also verify such a verse from his memory. Moreover, if someone brought a verse, it was testified by two reliable witnesses that such and such verse was written in the presence of the Holy Prophet ﷺ. In this way utmost care was taken, and rather than relying only on memory, it was transcribed exactly from the verses that were written in the presence of the Holy Prophet ﷺ and then rechecked.

Do you know

Even people who were known for their negative attitude towards Islam had to agree to the fact that the Qur'an had been preserved from its inception. William Muir said, "There is probably no other book in the world which has remained twelve (now fourteen) centuries, with so pure a text."

(Book: Life of Mahomet)

Though many other Companions ؓ had their individual copies, a standard, authentic copy of the Qur'an, compiled with the collective endorsement of the entire *Ummah* was first prepared by Abu Bakr ؓ and it was called *Mushaf*. When he passed away, this copy was kept in the custody of Umar ؓ. Later when Umar ؓ also passed away, it was kept in the safe custody of the wife of the Prophet ﷺ, Hafsah ؓ who was the daughter of Umar ؓ. Thus this copy came to be known as *Suhuf-e-Hafsah* or *Mushaf-e-Hafsah*.

Standardisation of the Qur'an During the Time of Uthman ؓ

When Uthman ؓ became the Caliph, Islam had already spread to far-flung areas. Those people who embraced Islam would learn the Qur'an from the Muslim traders and soldiers. The Companions ؓ would teach the Qur'an to their students in accordance with the different styles of reading they had learnt from the Holy Prophet ﷺ. In this manner, variation in recital reached distant countries. However when Islam reached far-flung areas, these variations of reading could not gain publicity. People started disputing such authentic styles of reciting the Qur'an and insisted on reading in their own dialects.

This situation alarmed the Companions ؓ. Huzaifah bin Al-Yaman ؓ came to Uthman ؓ and told him that he had participated in a *Jihad* mission in Central Asia. There he saw that the recital of the people of Syria was according to the way Ubayy bin Ka'ab ؓ had taught them and the recital of the people of Iraq was according to the way Abdullah bin Masood ؓ had taught them. Since each group had not heard the recital of the other, they criticised the way the other group recited the verses of the Qur'an. Therefore he said:

"O leader of the Believers! Save this nation before they differ about the Book, as Jews and Christians did before." (Sahih Bukhari)

Therefore Uthman ؓ sent a message to Hafsah ؓ saying:

"Send us the manuscript of the Qur'an that was prepared during Abu Bakr's ؓ time so that we may compile the Qur'anic material in perfect copies and then return the manuscript to you."

He then ordered Zaid bin Thabit ؓ, Abdullah bin Zubair ؓ, Sa'eed bin Al-Aas ؓ and Abdur Rahman bin Harith bin Hisham* ؓ to rewrite the manuscript in perfect copies. Though the members of the committee could have just copied exactly from the old manuscript, they adopted the same method that was employed during the time of Abu Bakr ؓ. Thus seven copies were made from the original manuscript, the *Mushaf*, in the Quraish dialect and these copies were sent to different provinces of the Muslim empire. The entire *Ummah* and all the Companions ؓ acknowledged the achievement of Uthman ؓ and he was given the title, *Jami'ul Qur'an*. Ali ؓ said:

"Say nothing about Uthman ؓ except what is good. For by Allah ﷻ! Whatever he did in connection with the transcription of the Qur'an was done in the presence of all of us and with our advice and counsel." (Fath-Al-Bari)

And today the recital that is being done is according to the consensus (*Ijma*) of the Companions ؓ. Hence all the expert readers of the Qur'an will have a chain of transmission that will go back to the Holy Prophet ﷺ through his Companions ؓ.

Significance of Suhuf-e-Hafsah

Suhuf-e-Hafsah was the first official, authentic copy of the Qur'an compiled by Zaid bin Thabit ؓ and his team during the caliphate of Abu Bakr ؓ. It came to be known by this name after the death of Caliph Umar ؓ as it was kept in the custody of Hafsah ؓ who was his daughter and the Prophet's ﷺ wife. During the caliphate of Uthman ؓ when the need arose that the Qur'an should be standardized on one dialect, *Suhuf-e-Hafsah* was used to make several copies of the Divine manuscript in the Quraish dialect and then it was returned to Hafsah ؓ. The significance of *Suhuf-e-Hafsah* is that it unified the whole Muslim *Ummah* on one standardised way of recital of the Qur'an and averted the danger of confusion and disharmony that the Muslims might have faced in future and differed just as the Christians and Jews differed regarding their holy scriptures.

*Subsequently other Companions ؓ were called upon to assist them. Hence their number had risen to twelve. Among them were Ubai bin Ka'ab ؓ, Anas bin Malik ؓ, Katheer bin Aflah ؓ, Malik bin Abi Amir ؓ and Abdullah bin Abbas ؓ. (Fath-Al-Bari, the commentary of Sahih Bukhari).

Tafseer of the Holy Qur'an

The word *Tafseer* is derived from Arabic word 'Fassara' which means 'to explain'. In Islamic terminology, it means the explanation and clarification of the Qur'anic verses. It helps to explain the meanings, to extract the legal rulings and grasp the underlying reasons of knowledge and understanding concerning the Commands of Allah ﷻ.

Sources of Tafseer of the Qur'an

1. Interpretation of the Qur'an by the Qur'an

The Qur'an, the 'Word of Allah' ﷻ, is authoritative when it explains itself. The Qur'an was revealed to The Holy Prophet ﷺ in a span of twenty three years by Allah ﷻ and He explained some of the complex verses to the Prophet ﷺ, Himself. This is known as *Tafseer-ul-Qur'an bil Qur'an* and it has the highest rank. The verses of the Holy Qur'an explain and interpret one another because these are mostly interrelated. The example is: the explanation of the first verse of Surah-Al-Ma'idah (about eating the meat of certain animals) is given in the third verse of the same Surah in detail:

Do you know ?

Tafseer may be divided into three basic groups:

1. *Tafseer bir-Riwayah*
(by transmission)
2. *Tafseer bir-Ray'*
(by sound opinion)
3. *Tafseer bil-Ishāra*
(by indication)

"O you who have believe, fulfil [all] contracts. Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur'an]..."

(Surah-Al-Ma'idah, Verse: 1)

"Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah , and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars..." (Surah-Al-Ma'idah, Verse: 5)

2. Interpretation of the Qur'an by the Hadith and Sunnah

The entire life and traditions of the Holy Prophet ﷺ contain enough *Tafseer* of the Qur'an. He demonstrated most of the Qur'anic verses practically. This is known as *Tafseer ul Qur'an bil Hadith*. It means the interpretation of the Qur'an done by the Holy Prophet ﷺ through his *Sunnah*. No better explanation is possible by any other human being. The Qur'an commands the believers to establish the daily prayers (*Salah*)

in several Surahs but it does not mention the method of how to offer the daily prayers. For example, the injunction in Surah-Al-Baqarah is:

"And establish prayer and give zakah and bow with those who bow (in worship and obedience)." (Surah-Al-Baqarah, Verse: 43)

Regarding the method to offer the prayers, the Prophet ﷺ said:

"Pray as you see me praying." (Agreed)

Thus, Muslims offer their obligatory as well as voluntary prayers by emulating the Holy Prophet ﷺ.

3. Interpretation of the Qur'an by the Companions ﷺ

The Companions ﷺ of the Prophet ﷺ taught and interpreted the Qur'an through *Ijma*, also. *Tabi'een** and *Taba Tabi'een*** have also followed their pattern to interpret the Qur'anic injunctions to fit and fix a problem of the modern age in the light of the Qur'an. They mostly used the tool of *Asbab-an-Nuzool* (circumstances of revelations) to relate the matter to a Qur'anic injunction. For instance, Surah-Al-Kauthar was revealed to console the Holy Prophet ﷺ when he was being taunted by the Makkans upon the death of his sons. Thus, the surah is explained in the light of those incidents.

Do you know ?

Prophet Muhammad ﷺ prayed for Ibn-e-Abbas in these words:
"O Allah (ﷻ), grant him an understanding of interpretation."

4. Interpretation of the Qur'an by a Muslim Jurist

A Muslim jurist and scholar of Islam is also a reliable source for understanding the Qur'an.

Qualities of a Mufassir

A *Mufassir* is a person who expounds the teachings of the Qur'an. In order to interpret and explain the teachings and commandments of the Qur'an, he must have the following qualities:

- He must believe that the Qur'an is the actual *Kalam* of Allah ﷻ (and not an 'expression' of the *Kalam* of Allah ﷻ!).

* *Tabi'een* are the Followers of the Companions ﷺ of the Holy Prophet ﷺ.

** *Taba Tabi'een* are the Followers of the Followers of the Companions ﷺ of the Holy Prophet ﷺ.

- He must have a thorough and proper understanding of *Aqidah* (the fundamentals of religion), in order to avoid *Bidda'* (innovations). Ibn-e-Qayyim said:

"No heart can understand the Qur'an, or grasp its meanings, except if it is pure, and it is impossible for a heart full of evils and innovations to understand the meanings of the Qur'an properly."

- The *Mufasssir* must intend to please Allah ﷻ by his action of interpreting the Qur'an, and he must intend to guide the people to the Straight Path to the best of his abilities.
- He must have the correct Islamic beliefs (*Aqidah*). If a person is not a Muslim or belongs to a misguided sect, he cannot be trusted in interpreting the Qur'an, for his motive would be to defame Islam, or to defend his particular sect or beliefs.
- He must be free from practising or believing in innovations. If a person is innovating in the religion of Allah ﷻ, then he will have no qualms about innovating in the interpretation of the 'Book of Allah' ﷻ.
- He must practise repentance and have a pious heart. This means that a *Mufasssir* must fear Allah ﷻ and if he falls into a sin, he must immediately repent for that sin, and not return to it.
- The *Mufasssir* must follow the proper methodology of *Tafseer*, such as:
 1. Knowledge of the Arabic language and its vocabulary.
 2. Knowledge of Arabic grammar (*Nahw*).
 3. Knowledge of Arabic morphology (*Sarf*).
 4. Knowledge of the base of Arabic words and word structures (*Ishtiqaaq*).
 5. Knowledge of Arabic rhetoric, eloquence and manners of oratory.
 6. The knowledge of the *Sahih*, *Dha'eef*, *Shadh* and *Batil qira'ats*.
 7. The knowledge of the principles of Islamic laws (*Usul-ul-Fiqh*), so that he can interpret the verses pertaining to laws in a proper manner.
 8. The knowledge of circumstances of revelation (*Asbab-an-Nuzool*), and related sciences.
 9. The knowledge of *Nasikh* and *Mansukh* verses, *Muhkam* and *Mutashabih* verses, and *Makki* and *Madani* Surahs.
 10. The knowledge of the Ahadith of the Holy Prophet ﷺ, in particular, those which are related to the interpretation of the Qur'an.

Nasikh and Mansukh Verses

The root word for *Nasikh* and *Mansukh* is *Nasakha* which means to compensate, or to replace or abrogate. During the revelation of the Qur'an, some verses which were revealed according to the situation were later abrogated. In this regard, Allah ﷻ says in the Qur'an:

"Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allah is able to do all things?"
(Surah-Al-Baqarah, Verse: 106)

At times, a Qur'anic verse allowed a certain act. Later another verse was revealed which cancelled the first ruling and disallowed the former act. The verse which was abrogated is known as *Mansukh Ayat* and the verse which abrogated the first ruling is called *Nasikh Ayat*. These verses whose rulings have been cancelled by Allah ﷻ are still a part of the Qur'an and are recited regularly, but the commandments contained in them are not followed any more. The best example of *Nasikh* and *Mansukh Ayaat* are these three verses on consuming of alcohol which gradually declared the alcohol *Haram* i.e. impermissible:

Mansukh Verses

"They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: 'In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit...'" (Surah-Al-Baqarah, Verse: 219)

"O you who believe! Approach not As-Salat (the prayer) when you are in a drunken state until you know (the meaning) of what you utter..."
(Surah-Al-Nisa, Verse: 43)

Nasikh Verse

"And obey Allah and the Messenger (Muhammad ﷺ), and beware (of even coming near to drinking or gambling or Al-Ansab, or Al-Azlam, etc.) and fear Allah..."
(Surah-Al-Ma'idah, Verse: 92)

Muhkam and Mutashabih Verses

Muhkamat are those verses of the Qur'an which are simple commandments and can be understood easily. For example:

"O you who believe! Seek help in patience and As-Salat (the prayer). Truly! Allah is with As-Sabirun (the patient)." (Surah-Al-Baqarah, Verse: 153)

"O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious)." (Surah-Al-Baqarah, Verse: 183)

"O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you." (Surah-Al-Baqarah, Verse: 282)

Yet there are other *Mutashabih* verses which no one can perceive exactly, for example, in the verse:

"...The Hand of Allah is over their hands." (Surah-Al-Fatah, Verse: 10)

we can not envision the concept of 'Allah's ﷻ Hand'.

Huroof-e-Muqatta'at or the 'disconnected words' in the beginning of some Surahs such as *Ha-Meem, Ya-Sin, Ta-Ha* are also considered as *Mutashabih* verses as no one knows their true meaning except for Allah ﷻ. Verses that talk about the Hereafter, *Barzakh* (the intermediate stage between this world and the Hereafter), life in Paradise and Hell are also considered as *Mutashabih* verses, as no one can clearly conceive these concepts.

Makki and Madani Surahs

When we observe the titles of various Surahs of the Qur'an, we find that the Surahs are marked as *Makki* or *Madani*. The Prophet ﷺ is not known to have himself classified a verse or a Surah as *Makki* or *Madani*. However his Companions ﷺ and the followers had pointed out as to which were *Makki* and *Madani* Surahs. Out of the 114 Surahs in the Qur'an, 86 are considered to be *Makki* while 26 Surahs are marked as *Madani*.

Salient Features of Makki and Madani Surahs

Makki Surahs	Madani Surahs
They teach about the Oneness of Allah ﷻ His Power and Attributes, certainty of the Day of the Judgement, description of Hell and Heaven, and the need for prophethood.	They contain detailed teachings in all aspects of life and present social, economic and spiritual laws.
They emphasise the importance of fear of Allah ﷻ in order to build moral values and characters of human beings.	They contain the permission, regulations of <i>Jihad</i> and teach the believers as to how to behave in case of defeat and victory.
These are short and concise Surahs with rhymes and strong rhythm.	These are Surahs with long verses.
Some verses address the people as "O you mankind!"	Some verses address the people, as "O you who believe"
They repeat the word <i>Kalla</i> (never) and admonish the Quraish for their arrogant attitude towards the invitation to Islam.	They refute the wrong beliefs of the 'People of the Book' and remind them that all the prophets followed the same religion i.e., Islam.

Major Themes of the Holy Qur'an

When close attention is given to the themes and subjects of the Qur'an, it is found that they are divided primarily under four major headings and that each verse of the Qur'an can be placed under any one of the four headings:

1. Beliefs
2. Commandments
3. Events
4. Examples, Proverbs and Parables



1. Beliefs

The Qur'an presents three major fundamental beliefs which are:

- a) Oneness of Allah ﷻ (*Tawheed*)
- b) Prophethood (*Risalah*)
- c) Hereafter (*Aakhirah*)

- a) **Oneness of Allah ﷻ (*Tawheed*):** By *Tawheed*, it means that each and every particle of the universe is created by One Being and that Being is Allah ﷻ. Man must worship Him alone, love Him, fear Him, beseech Him and have firm faith that Allah ﷻ does what He wishes. He must affirm that there is no god but Allah ﷻ.
- b) **Prophethood (*Risalah*):** Belief in prophethood means that mankind must accept all the prophets from Adam ﷺ to the last Messenger, Prophet Muhammad ﷺ and believe that they were sent with instructions to tell humanity that there is no god but Allah ﷻ. Their guidance was in truth, a guidance sent by Allah ﷻ. Moreover the Qur'an declares that Prophet Muhammad ﷺ is the last Messenger of Allah ﷻ and that no prophet will come after him.
- c) **Hereafter (*Aakhirah*):** Belief in the Hereafter means that a Muslim must believe in life after death which will be eternal and he will be rewarded with Paradise or punished in Hell according to his deeds.

The Qur'an also negates many of the false beliefs and actions of mankind. It negates and opposes the beliefs of Jews, Christians, hypocrites, polytheists and idolaters.

2. Commandments

The **laws** and **commandments** of the Holy Qur'an can be divided into three categories:

- a) Laws and Commands that are exclusively pertaining to the rights of Allah ﷻ. These include *Salah*, *Zakat*, *Saum* of Ramadan and *Hajj* rites.
- b) Laws and Commands that are exclusively pertaining to the rights of people. These include justice, trust, respect of relations, bequest and inheritance.
- c) Laws and Commands that are acts of worship in some respects and pertaining to the rights of people in other aspects. These include instructions about marriage, divorce, *Jihad* and criminal laws.



Image of the Pharaoh who followed Prophet Musa ﷺ and drowned in the Red Sea.

3. Events

The third theme of the Qur'an is **events**, which are divided into:

- a) Events of the past
- b) Future Events

a) Events of the Past

Regarding the important events of the past, the Qur'an has described certain incidents from the lives of the previous Prophets ﷺ and of the past nations.

b) Future Events

Regarding the future events, the Holy Qur'an mentions the signs of *Qiyamat*, events of the Day of Judgement, torments of Hell and pleasures of Paradise. One of the future events which the world witnessed after almost 1300 years was regarding the Pharaoh, Ramses II, who drowned in the Red Sea while chasing Prophet Musa ﷺ, and his followers. The Qur'an informed 1400 years back that Allah ﷻ will preserve his body as a sign. This prophecy came true in 1898 when the body of the Pharaoh was discovered and the traces of sand on his body proved that it had been retrieved from the sea:

"So this day we shall preserve your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily many among mankind are heedless of our signs." (Surah Yunus, Verse: 92)

The aim of the Qur'an in telling past and future events is to tell us that such happenings cannot be told by anyone except Allah ﷻ, draw out moral lessons and to advise mankind to follow the Right Path.

4. Examples, Proverbs and Parables

Allah ﷻ uses different examples, proverbs and parables in the Qur'an to explain things and to teach moral lessons.

a) Example:

"The likeness of those who spend their wealth in the way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases. And Allah is All-Sufficient for His creatures' needs, All-Knower." (Surah-Al-Baqarah, Verse: 261)



b) Proverb:

*"Is there any reward for good other than good?"
(Surah-Al-Rahman, Verse: 60)*

c) Parable:

*"Have you not looked at him who disputed with Ibrahim about his Lord (Allah ﷻ), because Allah had given him the kingdom? when Ibrahim said (to him): 'My Lord (Allah ﷻ) is He who gives life and causes death.' He said, 'I give life and cause death.' Ibrahim said, 'Verily! Allah causes the sun to rise from the east; then cause it you to rise from the west.' So the disbeliever was utterly defeated. And Allah guides not the people who are Zalimun (wrong-doers)."
(Surah-Al-Baqarah, Verse: 258)*

Therefore, it can be seen that the Qur'an besides being a miracle in its style, is also a miracle with respect to its laws, beliefs, commands and examples; for there is no other book on the face of this earth that is so uniquely different in its style and mentioning all the rules and laws needed for mankind to live peacefully. Moreover it informs about future events that no one can know except Allah ﷻ.

Scientific Facts in the Qur'an

The Qur'an was revealed to the Prophet Muhammad ﷺ in the seventh century. Science at that time was primitive; there were no telescopes, microscopes or anything even close to the technology we have today. People believed that the sun orbited the earth and that the sky was held up by big pillars at the corners of a flat earth. Within this backdrop when the Qur'an was revealed, it disclosed many scientific facts on topics ranging from astronomy to biology, and geology to sociology. Some of the scientific facts found in the Qur'an are:

1. Origin of Life

Water is essential for all living things. We all know that water is vital to life but the Qur'an makes a very unusual claim:

"And We have made every living thing from water. Will they not believe?"
(Surah-Al-Anbiya, Verse: 30)

The fact that living things consist mostly of water, was discovered only after the invention of the microscope.

2. Sky's Protection

The sky plays a crucial role in protecting the earth. It protects the earth from the lethal ultraviolet rays of the sun. The Qur'an asks us to consider the sky in the following verse:

*"And We have made the sky a protective ceiling.
And yet they are turning away from
its signs!"* (Surah-Al-Anbiya, Verse: 32)

The Qur'an points to the protection of the earth by the sky as a sign of Allah ﷻ. The protective properties of the sky were discovered during the scientific research conducted in the twentieth century.



3. Mountains

The Qur'an draws our attention to a very important characteristic of mountains:

*"Did We not make the earth a resting place?
And the mountains as stakes?"*
(Surah-Al-Naba, Verses: 6-7)



The Qur'an indicates that mountains have deep roots by using the word, 'stakes' to describe them. The fact, that mountains have deep stake-like roots was not known, until after the development of the theory of plate tectonics in the beginning of the twentieth century.

4. Expansion of the Universe

At a time when the science of astronomy was still primitive, the expansion of the universe was mentioned in the Qur'an in these words:

"And it is We Who have built the Universe with (Our creative) power and keep expanding it." (Surah-Al-Zaariyat, Verse: 47)

The Qur'an mentioned the expansion of the universe a thousand years before the invention of the telescope.

5. Sun's Orbit

In 1512 C.E., the astronomer, Nicholas Copernicus put forward his theory that the Sun is a motionless star, at the centre of the solar system, and that the planets revolve around it. The belief that the Sun is stationary was widespread among the astronomers until the twentieth century. It is now a well-established scientific fact that the Sun is not stationary, but is moving in an orbit around the centre of our galaxy, Milky Way. The Qur'an mentioned about the orbit of the Sun in the seventh century, in these words:



"It is He who created night and day, the Sun and the Moon, each floating in its orbit." (Surah-Al-Anbiya, Verse: 33)

Conclusion

It is important to note that the Qur'an is not a book of science, though there are many important scientific facts mentioned in it. To claim that the scientific facts in the Qur'an are due to coincidence would be irrational. The best explanation is that Allah ﷻ revealed this knowledge to Prophet Muhammad ﷺ.

Just as the Qur'an contains knowledge about the natural world, it also contains information about the inner dimensions of our souls. It relates to our feelings, wants and needs. Allah ﷻ informs us in the Qur'an that we have a purpose in life, and that

following His guidance will lead us to inner peace in this life, and Paradise in the Hereafter. And that rejection of His message will lead to depression in this life and hellfire after death. Allah ﷻ says:

"We shall show them Our signs in the Universe and within themselves, until it becomes clear to them that this is the Truth. Is it not enough that your Lord is the witness of all things?" (Surah Ha' Meem, Verse: 53)

The Unique Characteristics of the Qur'an

The Qur'an has a number of unique characteristics; some of which are mentioned below:

1. It is the actual 'Word of Allah' ﷻ revealed for the benefit of all mankind.
2. It is complete and comprehensive. Allah the Almighty says:

"...Nothing have We omitted from the Book..."
(Surah-Al-An'aam, Verse: 38)

3. It is a theoretical and practical 'Book', not only moralising but also specifically defining the permissible and the forbidden.
4. Allah ﷻ has perfected His religion for all mankind with the revelation of the Qur'an. He says:

"This day have I perfected your religion for you, completed My favour upon you and have chosen for you Islam as your religion."
(Surah-Al-Ma'idah, Verse: 3)

5. It is Allah's ﷻ eternal miracle revealed to Prophet Muhammad ﷺ for all succeeding generations.
6. It contains a complete code of life that provides guidance in all areas of life, whether spiritual, intellectual, political or social. It is a code that needs no boundaries of time, place or nation.

Do you know

The Qur'an mentions scientific facts which were not known until only recently. Its verses deal with astronomy, biology, geology and other fields of science. Hence Professor, Keith L. Moore after examining the verses of the Holy Qur'an dealing with human development (embryology) said, "It has been a great pleasure for me to help clarify statements in the Qur'an about human development. It is clear to me that these statements must have come to Muhammad from God, because almost all of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of God."*
(A Brief Illustrated Guide To Understanding Islam)

*Professor Emeritus Keith L. Moore is one of the world's most prominent scientists in the fields of anatomy and embryology and is the author of the book entitled "The Developing Human" which has been translated into eight languages.

7. Allah ﷻ the Almighty has taken upon Himself the duty of preserving the Qur'an forever in its entirety. He says:

"We have without doubt sent down the Message, and We will assuredly guard it (from corruption)." (Surah-Al-Hijr, Verse:9)

8. It has been preserved so well, both in memory and in writing that the Arabic text we have today is identical to the text that was revealed to the Holy Prophet ﷺ. Not even a single letter has yielded to corruption with the passage of centuries, and it will remain intact forever, by the order of Allah ﷻ.

Sources of Islamic Law

The Arabic term for Islamic law is *Shariah* which means code of life. The literal meaning of the word, *Shariah* is rules and regulations, laid down by Allah ﷻ and His Prophet Muhammad ﷺ, that govern not only the life of an individual but the whole society.

There are two major sources of Islamic Law; the Qur'an and *Sunnah* are the primary sources, whereas *Ijma* and *Qiyas* are the secondary sources.



The Qur'an as a Source of Islamic Law

The Holy Qur'an is the first and foremost authentic source of Islamic law. It is the basis of legal thinking in Islam and guides human beings at each and every step of their lives so that they learn to live in peace and harmony with the environment and prove to be the true vicegerents of Allah ﷻ on earth. It is the 'Word of Allah' ﷻ, Who is Sovereign and the law formulated by Him in the form of the Holy Qur'an is supreme. The principles of the Qur'an are universal and can be applied in all areas of life. Allah ﷻ assures us of the authenticity of the Qur'an in these words:

"This is the Book, whereof there is no doubt, a guidance to those who fear Allah."
(Surah-Al-Baqarah, Verse: 2)

There are many verses in the Holy Qur'an that give instructions and warnings about living a life according to the will of Allah ﷻ.

"We have sent down to you the Book in truth so that you may judge between men, as guided by Allah..." (Surah-Al-Nisa, Verse: 105)

The Holy Qur'an contains many instructions about beliefs, morality, civil transactions, punishments for injury, harming the property of others, indecency, use of intoxicants and offences against religion. The *Nusoos* (rulings) of Qur'an are absolute and eternal, and do not change with the passage of time.

The Holy Qur'an...The Book of Guidance

Teachings	Qur'anic Verses
1. Religious Teachings	<i>"...Establish regular prayers, for it restrains from shameful and unjust deeds..." (Surah-Al-Ankabut, Verse: 45)</i>
2. Moral Teachings	<i>"...Help another in righteousness and piety, but help not one another in sin and transgression..." (Surah-Al-Ma'idah, Verse: 2)</i>
3. Spiritual Teachings	<i>"Say: My prayer and my rites, my living and my dying, are for Allah alone, the Lord of all the worlds." (Surah-Al-An'aam, Verse: 162)</i>
4. Legal Teachings	<i>"As for the thieves; male or female cut off his or her hands: a punishment by way of example from Allah for their crime: and Allah is exalted in power." (Surah-Al-Maidah, Verse: 38)</i>
5. Political Teachings	<i>"...Obey Allah, and obey the Messenger, and those charged with authority among you..." (Surah-Al-Nisa, Verse: 59)</i>
6. Social Teachings	<i>"And swell not your cheek (for pride) at men nor walk with insolence through the earth, for Allah loves not any arrogant boaster." (Surah Luqman, Verse: 18)</i>

"...Say; Indeed the only guidance is Allah's Guidance!..."
(Surah-Al-An'aam, Verse: 71)

The supreme status of the Qur'an as a source of knowledge entails that in all matters on which the Book of Allah ﷻ has given guidance, direct or indirect, specific or general: no other source can overrule it. In Surah-Al-Nisa, Allah ﷻ says:

"Surely, We have sent down to you (O Muhammad) The Book (this Qur'an) in truth that you might judge between men by that which Allah has shown you (i.e. has taught you through Divine revelation)..." (Surah-Al-Nisa, Verse: 105)

Therefore, the Qur'anic verdict holds supreme to all other sources of knowledge, whether religious or secular. It is so unquestionable that whoever disputes it, disputes the very foundation of Islam.

The Qur'an is the source of divine knowledge and the Qur'anic laws are everlasting and cannot be changed. Yet as human beings encounter new challenges at each stage of their life, Allah ﷻ encourages the believers to be progressive and to define new laws in the light of the Qur'an and *Sunnah* with the help of the secondary sources of Islamic law. If the legal scholars find that certain commandments are concise or that on certain matters, the Qur'an is silent, they take help from other sources of Islamic law such as the *Sunnah*/Hadith, *Ijma* or *Qiyas*.

Hadith/Sunnah

Hadith may be defined as the words, actions and silent or tacit approval of the Holy Prophet ﷺ whereas *Sunnah* constitutes all his regular practices. The Hadith or *Sunnah* of the Prophet ﷺ is an authority next to the Qur'an. It is the second primary source of Islamic law and extends the teachings of the Qur'an when the Qur'an is silent or states in brief. The Qur'an mentions the two sources together at many places, e.g.:

“Obey Allah and obey the Prophet...” (Surah-Al-Taghabun, Verse: 12)

Prophet Muhammad ﷺ laid down principles of law regarding every aspect of life and the Qur'an commands that the teachings of the Prophet ﷺ must be obeyed:

*“He who obeys the Messenger (Muhammad ﷺ) has indeed obeyed Allah...”
(Surah-Al-Nisa, Verse: 80)*

Therefore, *Sunnah* of the Prophet ﷺ is a primary source of law and it comes next to the Qur'an as it never clashes with the commandments of Allah ﷻ, rather it supplements the injunctions stated in the Qur'an.

Examples of Hadith/Sunnah

In the Qur'an, Allah ﷻ has repeatedly commanded the Muslims to offer prayers and to pay *Zakat* (charity tax):

“And establish regular prayer and pay Zakat...” (Surah-Al-Baqarah, Verse: 43)

Since none of the verses regarding prayers mention the method, timings, conditions or other details of *Salah*, we follow the *Sunnah* of the Holy Prophet ﷺ as he said in a Hadith:

"Pray as you see me praying".

Although the Qur'an specifically mentions the eight categories of those entitled to receive *Zakat*, it does not talk about the people who are not entitled to get this charity tax. Similarly, the Qur'an is also silent about *Nisab* (the limit of one's assets) on which *Zakat* is due, or the rate at which it should be paid. The following Hadith of the Holy Prophet provides these details:

"No charity tax is due on property amounting to less than five Auqiya and no charity tax is due on fewer than five camels and there is no charity tax on fewer than five Wasq*."*

The importance of the Hadith/*Sunnah* and its relationship with the Qur'an can be understood from the speech Abu Bakr ؓ delivered when he became the first Caliph. He said:

"Obey me as long as I obey Allah ﷻ and His Messenger ﷺ; and if I disobey Allah ﷻ and His Messenger ﷺ, you are under no obligation to obey me."

His address to the Muslim *Ummah* was based on the following command of the Qur'an:

"Obey Allah and obey the Prophet..." (Surah-Al-Taghabun, Verse: 12)

Whenever the Companions ؓ found the Qur'an silent on any matter, they would look into the Hadith/*Sunnah* of the Holy Prophet ﷺ for the solution. For example, once in a case of inheritance by a grandmother, Abu Bakr ؓ told the concerned woman that he did not find any share for the grandmother assigned in the Qur'an. However, after consulting the Companions ؓ, he was told that the Holy Prophet ﷺ granted a grandmother one-sixth of a share. Therefore, Abu Bakr ؓ accordingly gave the verdict.

Another example is that there is no share in inheritance for the non-Muslim relatives as the Holy Prophet ﷺ said:

"A Muslim may not inherit from a non-Muslim, nor a non-Muslim inherit from a Muslim." (Sahih Muslim)

* *Auqiya* and *Wasq* were used to measure commodities other than gold and silver such as dates, wheat, barley; mostly for the purpose of *Sadaqatul-Fitr* on Eid-ul-fitr.

The Hadith/*Sunnah* of the Prophet ﷺ along with the Qur'an have been employed by the legal experts of Islam to support the secondary sources of Islamic law, i.e., *Ijma* (consensus) and *Qiyas* (analogical deduction).

Imam Al-Shafi'i رحمه الله said:

"No view is binding unless it is based on the Book of Allah ﷻ or the Sunnah of His Messenger ﷺ. Everything other than them should be based on them."

Ijma (Consensus)

Ijma literally means 'to be unified or agreed'. In terms of Islamic law it means, the unanimity of all the scholars in Islam of one era on a single Islamic ruling, after the passing away of the Holy Prophet ﷺ. *Ijma* is the third source of Islamic law after the Qur'an and the *Sunnah*. It is an essential part of Islamic jurisprudence as it marks the extension of guidance contained in the primary sources. It also promotes unity and fraternity in the Muslim community. It can only be used if a certain ruling is not mentioned in the Qur'an and the *Sunnah*. The validity of using *Ijma* is found in the following verse of the Qur'an":

"...and consult them in affairs (of moments)..." (Surah-Aal-e-Imran, Verse: 159)

Based on this instruction prescribed by the Qur'an, the Prophet ﷺ used to consult his Companions رضي الله عنهم. When Madinah was under attack by the Quraish, the Prophet ﷺ held regular meetings with his Companions رضي الله عنهم to decide on the best way to repel the enemy.

The discussion of *Ijma* can be traced from the time of the Rightly-Guided Caliphs رضي الله عنهم. For example, Al-Darimi in his "*Sunan*" mentions that if Abu Bakr رضي الله عنه was unable to find out a ruling from the Qur'an and *Sunnah*, he would summon the wise people among the community to seek advice. After all had agreed on a certain verdict, he would then enforce the decision.



Meeting of the legal experts of Islam.

It is mentioned in the Holy Qur'an:

"And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after Guidance was made apparent to him, and he treads the path other than that of the believers, (then) We will leave him to do as he pleases (in this world) and (in the Akhirah) We will fling him into Jahannum - what an evil abode!"
(Surah-Al-Nisa, Verse: 115)

The scholars have deduced the evidence of *Ijma* from Ahadith (plural of Hadith) as well. For example, it is stated in Sunan-At-Tirmizi:

"My Ummah will never agree on a deviation."

Likewise, Ibn-e-Majah mentions in his 'Sunan' on the authority of Abu Khalif Al-A'ma ؓ that the Holy Prophet ﷺ is reported to have said:

"My Ummah will never agree on an error; when you see the difference, you must follow the overwhelming majority."

The Companions ؓ would employ the use of *Ijma* whenever the Qur'an and *Sunnah* were silent on a certain matter. For example, Umar ؓ once addressed a letter to Qazi Shurayh in which he directed him to pronounce judgements according to what had been agreed upon by the people in case he failed to discover a ruling in the Qur'an and the *Sunnah*. Likewise, the scholars who came after the Companions ؓ followed the same procedure.

Do you know ?

During Umar's ؓ caliphate, the Companions ؓ decided, after a thorough discussion, that a person who was intoxicated by drinking was to be lashed eighty times.

Types of Ijma

According to most of the scholars, *Ijma* is of three types:

1. *Ijma* or consensus of the Companions ؓ of the Prophet ﷺ.
2. *Ijma* of the jurists.
3. *Ijma* of the general body of the Muslim community.

The *Ijma* of the Companions ؓ is universally accepted and is unchangeable. Regarding the last two types, according to Imam Abu Hanifa ؒ, *Ijma* of one age can be modified by *Ijma* of the same or subsequent age since the incidents that occur in day-to-day life are innumerable and need to be addressed in the light of the Qur'an and *Sunnah* or through the consensus of opinion of the learned scholars of Islamic jurisprudence.

Examples of Ijma

1. Selection of Abu Bakr ؓ as Caliph

After the demise of the Prophet ﷺ, the selection of the leader of Muslims came as a big challenge for the Muslim community. Eventually Abu Bakr ؓ was elected as the Caliph by *Ijma* of the Companions ؓ.

2. Compilation of the Qur'an

During the life of the Prophet ﷺ, the Qur'an was not compiled in a book form. In the era of Abu Bakr's ؓ caliphate when a number of Companions ؓ who had memorised the Qur'an were martyred; the Qur'an was compiled in a book form on the suggestion of Umar ؓ and by *Ijma* of the Companions ؓ.

3. The Azaan for the Friday Prayer

During the time of the Holy Prophet ﷺ, only one *Azaan* was called for Friday prayers. But later as Madinah expanded during the caliphate of Uthman ؓ, it was difficult for people to hear the *Azaan* and arrive for the congregational prayer on time. Thus, after the *Ijma* of the Companions ؓ, it was decided that on Friday, another call for prayer should be given.

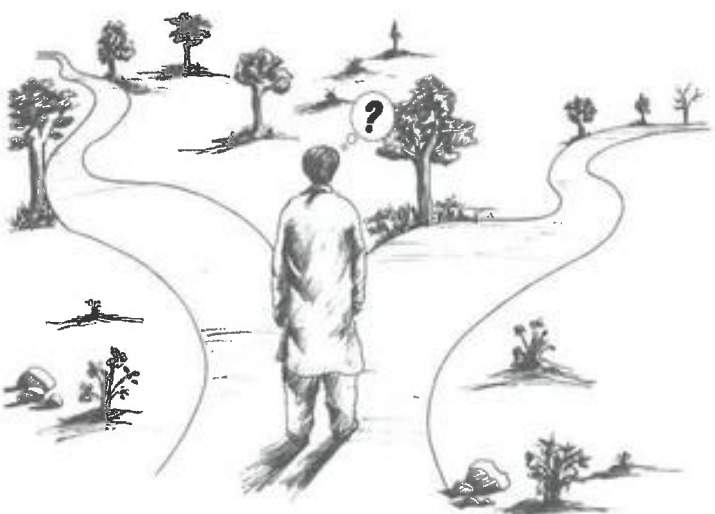
Do you know ?

When a team of Muslim scholars (Mujtahidin) works on a similar issue, it is not required to find an 'Illa. This is the marked difference between Ijma and Qiyas.



Qiyas (Analogical Reasoning)

Qiyas (analogical reasoning) according to the *Sunni* school of thought is the fourth source of Islamic law. *Qiyas* on a certain issue is done while following the principles of the Qur'an and Hadith/*Sunnah* by a scholar who is well versed in the Islamic sciences.



It is mentioned in Musnad Ahmed and Sunan Abu Dawood that when the Holy Prophet ﷺ sent Maaz bin Jabal ؓ to Yemen as a governor, he asked him, "How would you reach a judgement when a question arises?" Maaz ؓ told him that first he would try to derive a ruling from the Qur'an and if the Qur'an was silent on a certain issue then he would judge from the *Sunnah* of the Holy Prophet ﷺ. However, if the *Sunnah* was also silent on that particular issue, he would then do *Ijtihad*, i.e., use his thorough reasoning to derive a certain ruling.

According to the scholars, the definition of *Qiyas* is 'to transcribe an original ruling (*Asal*) that is mentioned in the Qur'an or Hadith into a new subsidiary ruling (*Fur'u*), based on an effective linking cause ('*Illa*) which connects the original and the new or subsidiary ruling to define a new law (*Hukm*)'. In *Qiyas*, an individual legal expert works by finding a similarity ('*Illa*) between the new situation (*Fur'u*) and commandments of the Qur'an (*Nusoos*) or *Sunnah*. He compares the 'Known' with the 'Unknown' and identifies the similar points between them. *Ijma* (Consensus) and *Qiyas* (Analogy) are the combination of human reasoning with the normative order of revelation. In Surah-Al-Hashr, Allah ﷻ commands the Muslims to exercise their intellect and their reasoning in these words:

Do you know ?

Ijtihad means making a decision by personal effort. It literally means 'to exert'. In Islamic terminology it means to exert with a view to form an independent judgement on a legal question. It has its origin in the well-known verse of the Qur'an: "And to those who exert we show our path..." (Surah-Al-Ankaboot, Verse: 69)

"...Then take admonition O you with insight." (Surah-Al-Hashr, Verse: 2)

Examples of Qiyas

To understand *Qiyas*, we can take the example of the consuming of alcohol. The scholars of Islam have contemplated that the effective factor ('*Illa*') of alcohol being impermissible is intoxication. Therefore all those items that cause intoxication are forbidden. So in this case alcohol is the original issue while all other intoxicants are the subsidiary issue. The ruling on such items is that they are not permitted like alcohol due to the common effect of intoxication found in them.

The Holy Prophet ﷺ himself relied on *Qiyas* in determining questions of law. In the two Sahihs, (Bukhari and Muslim), with regard to *Hajj*, he was once asked by a woman whose mother, though she possessed enough money, had died without performing *Hajj*; if it was necessary that it should be performed on behalf of the deceased, for the benefit of her soul. The Holy Prophet ﷺ replied:

*"Don't you think that if your mother had a debt, you would pay it off for her?"
She said, 'Yes.' He said: 'A debt owed to Allah is more deserving of being paid off.'"*

In another Hadith, it is narrated that a person said to the Holy Prophet ﷺ:

"O Messenger of Allah, Allah's command to perform Hajj has come when my father is an old man and cannot sit firmly in the saddle. Shall I perform Hajj on his behalf?" He answered, 'Perform Hajj on his behalf.'"

From this Hadith, scholars deduce that if a person is so old and weak that he is not able to travel, his son can perform *Hajj* on his behalf.

Qiyas was employed from the earliest times by Muslims when, regarding any matter, the Qur'an and *Sunnah* were silent. After the death of the Holy Prophet ﷺ, when the question arose regarding the new leader of the Muslim *Ummah* (*Fur'u*), Umar ؓ said that Abu Bakr ؓ was the person whose leadership in religious matters was approved by the Prophet ﷺ. The Holy Prophet ﷺ had not only chosen him as the leader of the prayers during his illness, he had also appointed him as *Ameer-e-Hajj* for the pilgrimage in 8 A.H. (*Asal*). As Abu Bakr ؓ emerged as a leader during the life of the Holy Prophet ﷺ, therefore, he should be accepted as the leader of Muslim *Ummah* in worldly affairs as well ('*Illa*'). His argument was drawn on the basis of the principle of *Qiyas* (analogy). Thus, Abu Bakr ؓ was unanimously chosen as the first Caliph of the Muslim *Ummah* (*Hukm*).

Qiyas is a principle of the extension of Islamic law on the basis of similarity in two situations, one of which can be found in the Qur'an or *Sunnah*. Muslim scholars justify the use of *Qiyas* on the basis of certain verses of the Qur'an. For example, the legal expert Imam Shafi'i رحمہ اللہ argues that while travelling, one can determine the direction of *Qibla* by the Sun or stars since Allah ﷻ has instructed in the Qur'an:

“And from wheresoever you start forth(for prayers), turn your face in the direction of Al-Masjid-Al-Haram (at Makkah), and wheresoever you are, turn your faces towards it (when you pray)...” (Surah-Al-Baqarah, Verse: 150)

Thus, *Qiyas* is the fourth source for issuing a rule for a certain issue if the Qur'an and *Sunnah* are silent.

Conditions of Qiyas

To do *Qiyas*, certain conditions are to be met first:

- *Qiyas* should be employed when there is no clear statement in the Qur'an and *Sunnah* for the arising question.
- The scholar must be an expert who is well versed in all the Islamic sciences.
- '*Illa* (the linking cause) should be sound and authentic, and acknowledged by the *Shariah*.

Why is Qiyas Questioned by Some Scholars?

Qiyas is the tool used in doing *Ijtehad*, which is the struggle of a single scholar. It is primarily based on the individual reasoning of a legal scholar (*Mujtahid*). It relies on the concept of '*Illa*, the linking cause which helps in comparing the *Asal* (Root or the fundamental teaching) with the *Fur'u* (the new challenge) in order to come up with *Hukm* (a new ruling).

Some scholars, especially the *Shi'a* Muslims reject *Qiyas* on the pretext that it is subjective as it depends on the opinion of only one individual. Since the judgement of every legal expert depends upon his own insight and reasoning, the answers for the same issue can be different and conflicting; and this can cause confusion to an average mind.

Shi'a Muslims believe that if a solution cannot be found in the Qur'an and *Sunnah*, then *Aqal* (Judgement of a legal expert) should be employed to deduce solutions for the new challenges faced by the Muslims. They emphasise that the legal expert should follow the teachings of the *Imam* in making decision.

Significance of the Qur'an as the Basis of all Thoughts and Actions in Islam

The Qur'an is an eternal miracle of Allah ﷻ. It is the complete and best guide for living one's life and seeking Allah's ﷻ pleasure. The teachings of the Qur'an are universal and address all people throughout the world, regardless of their creed and colour. They enlighten human beings, purify their morals, condemn all wrongs, order good deeds and call for the establishment of justice and fraternity through obeying Allah ﷻ as the Supreme Authority. In short, the Qur'an provides all the guidance that humanity needs.

Allah ﷻ has bestowed upon human beings autonomy and appointed them His vicegerent on earth. He has endowed them with the freedom of choice. Hence if they choose to adopt the right way of life they would enjoy peace and contentment in this world and on their return to Allah ﷻ, the abode of eternal bliss and happiness, known as Paradise will await them. Should they follow any other way, although they are free to do so, they would experience the evil effects of corruption and disorder in the life of this world and will later be confined to eternal grief and torment when they will cross the borders of the present world and arrive in the Hereafter.

Therefore the Qur'an lays down the terms of an all-pervading, spiritual, moral and social order. This order permeates the whole agenda of a human being's fate, both here and in the Hereafter.

Sources of Islamic Law

1. Qur'an
2. Sunnah
3. Ijma
4. Qiyas

"Obey Allah and obey the Messenger, and those charged with authority among you..."
(Surah-Al-Nisa, Verse: 59)



The building of the Supreme Court of Pakistan in Islamabad.

The Life and Importance of the Prophet Muhammad ﷺ

Topics

- Condition of Arabia Before Islam
- Main Events of the Prophet's ﷺ Early Life in Makkah
- Conferment of Prophethood and the Prophet's ﷺ Activities in Makkah
- The Prophet's ﷺ Migration to Madinah, His Leadership and Conflicts with the Makkans and Others
- Prophet Muhammad ﷺ, the Best in Morals and Manners
- Teachings of Prophet Muhammad ﷺ for Muslims in their Personal Lives and Relations with Others
- Significance of Prophet Muhammad ﷺ as the Seal of Prophets



Objectives

Students will learn about:

1. The condition of Arabia before the advent of Islam.
2. The main events of the Prophet's ﷺ life from birth to his call to Prophethood.
3. The main events of his activities in Makkah and his interaction with his opponents.
4. Migration to Madinah, his leadership of the community and conflicts with the enemies of Islam.
5. The morals and manners of Prophet Muhammad ﷺ.
6. Teachings of Prophet Muhammad ﷺ for Muslims in their personal lives and relations with others.
7. Significance of Prophet Muhammad ﷺ as the Seal of Prophets.

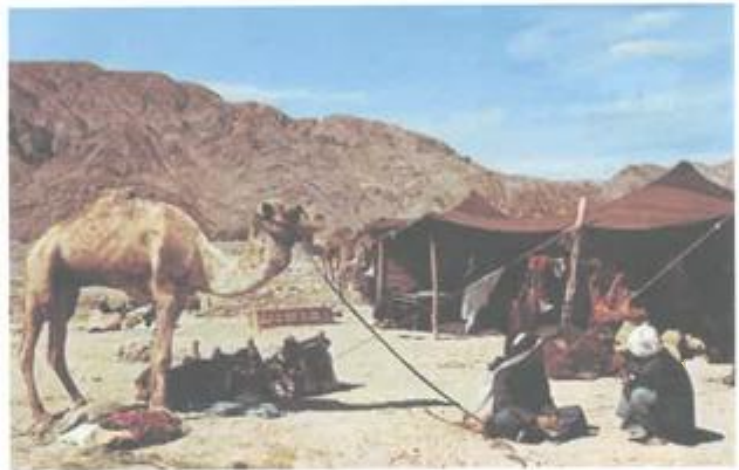
Condition of Arabia Before Islam

The Jahiliya Period

The period of two centuries before the rise of Islam is known as the period of *Jahiliya* or 'The Age of Ignorance' in the history of ancient Arabia.

Political and Social Life

Arabia of the *Jahiliya* period was without any central government or single political authority. The whole country was divided into innumerable tribes. Each tribe was headed by a *Shaikh*, chosen by the heads of the families for his qualities of courage, sagacity and leadership on the battlefield or in the tribal counsels. He decided tribal affairs with the consent of the whole tribe.



As the greater part of Arabia was barren desert or arid rocks, agriculture was not the Arabs' main occupation. The Bedouin tribes were pastoral and nomadic, while the towns-people were mainly traders and merchants. The *Jahiliya* period witnessed many social vices, such as wine-drinking, prostitution and gambling.

Position of Women Before Islam

The position of women portrayed obvious duality during the pre-Islamic period. If on the one hand, the women of the upper strata, like Khadijah رضي الله عنها enjoyed their autonomy and freedom; in the lower strata of society, the Arabs treated their women as worse than animals. They were regarded as commodity, to be passed on from one owner to another. The women had no rights and no social status and were deprived of the right of inheritance. If a man could afford, he married as many women as he liked, and could divorce them at will. Widows and divorcees were not allowed to re-marry. On the death of a man, his sons married their step-mothers or his brothers inherited his widows as though they were their property. The pre-Islamic Arabs used to kill their new born daughters or bury them alive for fear of poverty or for the sake of their honour.

Moral Life

The Arabs were brave, courageous, hospitable and generous. They loved freedom and were deeply loyal to their group, clan or tribe. The Arabs of the *Jahiliya* age were held in great esteem by four moral virtues; their hospitality (*Ziyafah*), fortitude and enthusiasm (*Hamasah*), manliness and courage (*Murua*) and honour (*Ird*). Their honour was shown in the protection (*Jiwar*) given to a fugitive; and the right of asylum was considered sacred and was rigidly respected. It was these qualities that helped these Arabs emerge as excellent human beings after they accepted Islam.

Religious Life

The ancient Arabs were polytheists. Though they believed that Allah ﷻ was the Supreme god, His worship was not very common. Every tribe had its own god or goddess. Even every family had its own household deity. The most important of these gods and goddesses were Hubal, Uzza, Lat, Manat and such other lesser deities as Yaghush, Wadd, Nasr.

The Ancestors of the Holy Prophet ﷺ

In the fifth century, one of the descendents of Quraish (Fihr), Qusai became the ruler of Makkah and the surrounding area of Hijaz by uniting all the Quraish tribes. He instituted



a number of political and social reforms in Makkah. He also took charge of the Ka'abah and used to supply water and food to the pilgrims during the period of pilgrimage.

After the death of Qusai, the leadership of the Quraish went to his son, Abd Munaf. He had four sons; Abd Al-Shams, Hashim, Al-Muttalib and Naufal. Among them Hashim became the richest. He had married a Yathribite lady, to whom was born a son, named Shayba, who later came to be known as Abdul Muttalib. After Hashim died at Ghaza, in Syria, while he was there on a commercial mission, his younger brother, Muttalib exercised the functions of the *Rifadha* (feeding the pilgrims) and *Siqaya* (providing drinking water to the pilgrims). When Hashim's son, Shayba, grew up, he was brought to Makkah from Yathrib by his uncle, Muttalib. The people of Makkah took him for a slave of Muttalib and called him, Abdul Muttalib, and was thus known by this name ever after.

When Muttalib died in 520 C.E. his nephew Abdul Muttalib, succeeded to his functions of the *Rifadha* and *Siqaya* and also became the head of the Banu Hashim. He was the custodian of the Ka'abah and the distributor of food and water among the pilgrims who came to the 'House of Allah ﷻ'.

He also rediscovered the well of ZamZam which had been buried under ground for quite some time. Abdul Muttalib had five daughters and ten sons. One of his sons was Abdullah, who was very dear to him. When he was 25 years of age, Abdullah was married to Amina, the daughter of Wahab who was the chief of the Banu Zahrah clan. Soon after his marriage, he left on a commercial mission to Syria. On his return, he stopped in Yathrib, where he died.

Abdullah left behind his pregnant wife, Amina, a slave girl, Umm-e-Aiman, five camels and a flock of goats. The sudden death of young Abdullah became a cause of great anxiety to his whole family, particularly to Abdul Muttalib.

Year of the Elephant (Aam-ul-Feel)

The Year of the Elephant is the name in Islamic history for the year approximately equating to 570 C.E. According to Islamic tradition, it was in this year that Muhammad ﷺ was born. The name of the year is derived from an event that occurred in the outskirts of Makkah. Abraha, the Christian ruler of Yemen, marched upon the Ka'abah with a large army, which included war elephants, with the intention to demolish it. However, the lead elephant is said to have stopped at the boundary around Makkah, and refused to enter the city.

When the news of the advance of Abraha's army arrived, the Arab tribes of Quraish, Banu Kinanah, Banu Khuza'a and Banu Hudhail united in defense of the Ka'abah. Abdul Muttalib told the Makkans to seek refuge in the hills while he, with some leading members of the Quraish, remained within the precincts of the Ka'abah. Abraha sent a word inviting Abdul Muttalib to meet him and discuss matters. When Abraha said that he had come to demolish the Ka'abah only and if they resisted, they would be crushed, Abdul Muttalib was heard saying:



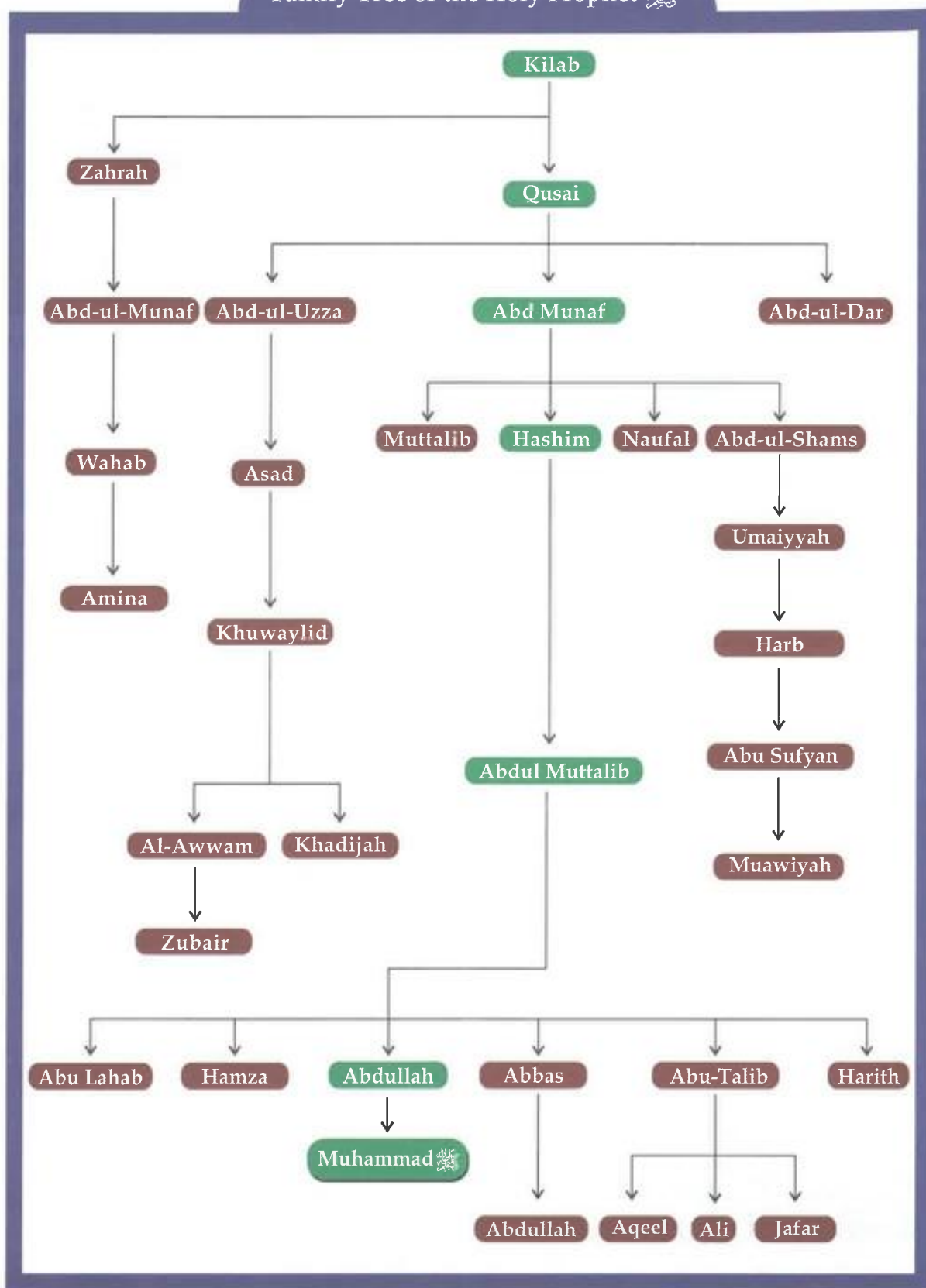
"The Owner of this House is its Defender, and I am sure He will save it from the attack of the adversaries and will not dishonour the servants of His House."

According to the Qur'an, the next day, as Abraha prepared to enter the city, a dark cloud of small birds appeared. The birds carried small pieces of rock in their beaks, and dropped them on his army who fled in panic. Abraha was seriously wounded. He retreated towards Yemen but died on the way. However, the animals of Abraha's army were not killed, and the Makkan tribes saw this as a sign of the sacredness of the Ka'abah.

Thus, the year came to be known as *Aam-ul-Feel* (Year of the Elephant); a trend used in Arabia for reckoning the years in the Arabian Peninsula until it was replaced with the Islamic calendar during the rule of Caliph Umar رضي الله عنه.



Family Tree of the Holy Prophet ﷺ



Main Events of the Prophet's ﷺ Early Life in Makkah

Prophet Muhammad ﷺ was born in the Banu Hashim clan, in Makkah. According to some scholars, he was born on the 9th of Rabi-ul-Awwal, while others consider his date of birth as the 12th in the 'Year of Elephant', on the 20th or 22nd of April, 570 C.E.

His mother Amina immediately sent someone to inform his grandfather, Abdul Muttalib of his birth. Abdul Muttalib carried the baby to the Holy Ka'abah, prayed to Allah ﷻ and thanked Him. He named the baby, 'Muhammad'; a name that was not common among the Arabs.

Childhood of Prophet Muhammad ﷺ

It was the general custom of the Arabs living in towns to send their children away to Bedouin wet nurses so that they might grow up in the free and healthy surroundings of the desert. There they would develop a robust frame and acquire the pure speech and manners of the Bedouins, who were noted both for chastity of their language and for being free from those vices which usually develop in sedentary societies.

The Prophet ﷺ was entrusted to Halimah Sa'adia bint Abi Zohaib ﷺ, who was from the tribe of Sa'ad bin Bakr. Her husband was Al-Harith* ﷺ who was of the same tribe. Historians have recorded that when the baby, Muhammad ﷺ was entrusted to her, she and all her household were favoured with successive strokes of good fortune.

Do you know ?

In Sahih Muslim, Anas ﷺ said that one day when Prophet Muhammad ﷺ was a young boy, Jibraeel ﷺ came to the Prophet ﷺ, ripped his chest and took out his heart. He then extracted a blood-clot out of it and said, "That was the part of Satan in you." And then he washed it with the water of ZamZam in a gold basin. After that the heart was joined together and restored in its place. When his playmates saw this, they came running to his foster mother and said, "Verily, Muhammad ﷺ has been murdered." Hence they all rushed towards him and found him all right; only his face was white.



A recent view of the birthplace of the Prophet ﷺ in Makkah, where a public library has now been set up.

*Later he and his wife ﷺ embraced Islam.

The Demise of Amina

At the age of four, Halimah Sa'adia ﷺ returned him to his mother, Amina with whom he stayed until he was six.

Later, Amina decided, in respect of the memory of her late husband, to visit his grave in Yathrib* (Madinah). She set out to cover a journey of 500 kilometers with her son and a woman-servant, Umm-e-Aiman** ﷺ. She spent a month there and then on her way back to Makkah, she fell ill and later died in Abwa, a place between Makkah and Madinah.

Do you know ?

In history, Abdul Muttalib is famous for:

- the restoration of the well of Zamzam
- his dialogue with Abraha
- the bringing up of his grandson, Prophet ﷺ.

Under the Care of His Compassionate Grandfather

After the death of Amina, little Muhammad ﷺ was brought back to Makkah by Umm-e-Aiman ﷺ. Now Abdul Muttalib, the Holy Prophet's ﷺ grandfather, took him under his custody. He was more affectionate towards his grandson than his own children.

When Prophet Muhammad ﷺ was eight years old, his grandfather, Abdul Muttalib also passed away in Makkah. The charge of young Muhammad ﷺ now passed on to his paternal uncle Abu Talib, who was the father of Ali ﷺ. Abu Talib took his nephew in his custody and took care of him in the best way, extending all possible protection and support to him.

The Journey to Syria

When Prophet Muhammad ﷺ was twelve years old, he went with his uncle Abu Talib on a business trip to Syria. When they reached Bosra (which was a part of Syria) they met a priest called Bahirah.

Bahirah had never been in the habit of receiving or entertaining caravans before. Yet he showed great kindness to this caravan and entertained them well. He recognised the Holy Prophet ﷺ and said while taking his hand:



An external view of Bahirah's convent in Bosra, Syria.

"Allah ﷻ will send him with a Message which will be a mercy to all beings."

* Yathrib is the old name of Madinah.

**She ﷺ later embraced Islam.

Bahirah further added:

"When you appeared from the direction of Aqabah, all stones and trees prostrated themselves, which they never do except for a Prophet. I can recognise him also by the seal of Prophethood, which is below his shoulder, like an apple. This is mentioned in our Holy Book."

He then asked Abu Talib to send the boy back to Makkah and not to take him to Syria for fear of the Jews. Abu Talib obeyed and sent him back to Makkah.

The Sacrilegious Wars

When Prophet Muhammad ﷺ was about fifteen years old, the 'sacrilegious' wars broke out between the Quraish and Banu Kinana on one side and the Qais Ailan tribe on the other which continued with a considerable loss of human lives for a number of years. They were thus known as 'Sacrilegious' because these wars would continue even in the sacred months of Rajab, Safar, Zil Qa'dah and Zil Hajj when fighting was prohibited. Harb bin Umaiyah, on account of his outstanding position and honourable descent, used to be the leader of the Quraish and their allies. In one of these battles, the Holy Prophet ﷺ also participated but did not raise arms against the opponents. His duty was to pick up the arrows of the enemy as they fell and hand them over to his uncles.

The Al-Fuzool Confederacy (Hulf-Al-Fuzool)

When the sacrilegious wars ended and peace was restored, people felt the need of forming a confederacy at Makkah for suppressing violence and injustice. Representatives of the Banu Hashim, Banu Al-Muttalib, Asad bin Abd-ul-Uzza, Zahrah bin Kilab and Taim bin Murra were called to meet at the house of an honourable elderly man, Abdullah bin Jada'an At-Taimi, to enter into a confederacy. The Prophet ﷺ witnessed this league and commented on it in these words:

"I witnessed a confederacy in the house of Abdullah bin Jadaan. It was more appealing to me than a herd of red camels. Even now, in the period of Islam, I would respond positively to attending such a meeting if I were invited."

Prophet Muhammad ﷺ as a Successful Trader

The Holy Prophet Muhammad ﷺ had no particular job in his early youth, but it was reported that he worked as a shepherd for the Bani Sa'ad. At the age of 25, he went to Syria as a merchant for Khadijah ﷺ. As the Quraish were mostly traders, Khadijah ﷺ, the daughter of Khuwaylid was a business-woman of great honour and fortune. She used to employ men to do her business for a certain percentage of the profit. When she was informed of the Prophet's ﷺ truthfulness, honesty and kind manners, she entrusted him with the task of taking her merchandise to Syria. She also sent her slave, Maisarah with him.

Prophet Muhammad ﷺ agreed and went with her slave to Syria for trade, and returned with surplus profits.

His Marriage to Khadijah ﷺ

When the Prophet ﷺ returned to Makkah, Khadijah ﷺ noticed the profits and blessings in her trading. She then enquired from Maisarah who told her of his good manners, honesty and sincerity. Khadijah ﷺ was so impressed by his virtuous and sound character that she proposed to him though her friend, Nafisa. Prophet Muhammad ﷺ agreed and requested his uncles to go to Khadijah's ﷺ uncle and discuss the issue. Subsequently, they were married. At the time of their marriage Khadijah ﷺ was forty and Prophet Muhammad ﷺ was twenty five years old.

Rebuilding of the Ka'abah and the Arbitration Issue

When Prophet Muhammad ﷺ was thirty five years old, the Ka'abah was in a weak state due to the heavy rainfalls and floods, and there was a danger that it might collapse. All the tribes of Makkah therefore decided to rebuild the Ka'abah. So the Quraish started rebuilding it. The work went on in harmony till the time came to fix the sacred Black Stone (*Hajr-Al-Aswad*) back in its place. There was a conflict among the chiefs as each one of them wanted the honour of placing the stone in its position for himself. The argument continued for four or five days and fighting was about to begin when the eldest among the chiefs, Abu Umaiyyah bin Mughira, made a proposal which was accepted by all. He said:

"Let him, who enters the Sanctuary first tomorrow morning, decide on the matter."

It so happened, that the next morning, Prophet Muhammad ﷺ was the first to enter the vicinity of the Ka'abah. On seeing him, all the people agreed that they would agree to his decision. Since he was endowed with the best of character and was known as *As-Sadiq* (the truthful) and *Al-Ameen* (the trustworthy). Thus the issue was resolved peacefully when the Prophet ﷺ instructed the chiefs to place the Black Stone on a mantle and bring it close to the wall of the Ka'abah. He then picked it up and fixed it on the wall himself.

Do you know ?

Except for his third son, Ibrahim ﷺ, Khadijah ﷺ gave birth to all the six children of the Holy Prophet ﷺ, i.e. Qasim ﷺ, Abdullah ﷺ, Zainab ﷺ, Ruqaiyyah ﷺ, Umm-e-Kulthum ﷺ and Fatima ﷺ. All his sons died in their infancy and his daughters also passed away during his lifetime except for Fatima ﷺ who died six months after the demise of Prophet ﷺ.



Hajr-Al-Aswad (the Black Stone) fixed in a corner in the wall of Ka'abah.

Conferment of Prophethood and the Prophet's ﷺ Activities in Makkah

◆ The Annual Retreat of Arabs

It was Arabs' custom at that time that the pious and thoughtful people would devote a period of each year to retreat for the sake of meditation and worship. They would seek solitude at places far away from their people where they could concentrate on their prayers and genuinely seek a new level of seriousness, wisdom and ethical goodness through meditation.

As Prophet Muhammad ﷺ reached the age of 40, he also started seeking solitude for the sake of meditation. For this, he would directly head towards the hills in the neighbourhood of Makkah. One of these in particular was his favourite place, a cave named Hira in the Mount Al-Noor. It was only two miles away from Makkah; a small cave, 4 yards long and 1.75 yards wide. He would usually go there, particularly in the month of Ramadan, and devote most of his time in meditating and pondering over the prevailing conditions of the people around him.



An external view of the cave of Hira.

◆ First Revelation of The Holy Qur'an (610 C.E.)

On one of the odd nights in the last week of Ramadan, while the Prophet ﷺ was asleep in the cave of Hira, an angel (Jibrael عليه السلام) came to him in the form of a human being and said, "Read". The Prophet ﷺ replied, "I cannot read". The Prophet ﷺ later described the event:

"Then he took me and squeezed me and then let me go and repeated the order, 'Read!' 'I cannot read,' said I. Once again he squeezed me and said, 'Read!' I said, 'I cannot read.' He squeezed me for the third time and on being released, when I asked, 'What should I read?', he recited:

'Read! In the Name of your Lord Who created; Created man from a clot of congealed blood. Read! And your Lord is the Most Bountiful. He Who taught by the pen. Taught man what he did not know.'" (Surah-Al-Alaq, Verses: 1-5)

As soon as the Prophet ﷺ repeated these verses, the Angel (Jibrael عليه السلام) disappeared. He was trembling with fear as he came out of the cave and headed back. On reaching home he said to his wife, Khadijah رضي الله عنها, "Cover me... cover me!" She covered him until he became normal again. He told her about the incident in the cave and added that he was terrified. His wife tried to console him and reassured him by saying:

"Allah ﷻ will never disgrace you. You show kindness to your kinsmen, you bear the burden of the weak; you help the poor and the needy, you entertain the guests and endure hardships in the path of truthfulness."

◆ Affirmation of Waraqah bin Naufal

Later, she took the Prophet ﷺ to her cousin, Waraqah bin Naufal, who was a Christian scholar and had translated part of the Bible into Arabic. He was a blind, old man. When he was told about what the Prophet ﷺ had seen and experienced, he replied:

"This is the same 'Namus' (the Angel Jibrael عليه السلام) that Allah ﷻ sent to Musa عليه السلام. I wish I were younger and could live up to the time when your people would turn you out." When the Prophet ﷺ asked, "Will they drive me out?" Waraqah answered in the affirmative and said, "Anyone who came with something similar to what you have brought, was treated with hostility; and if I should be alive till that day, then I would support you strongly."

A few days later, Waraqah died and the revelation also stopped which made the Holy Prophet ﷺ feel sad. However, after some time the revelation commenced again. Al-Bukhari in his Sahih*, narrated that the Prophet ﷺ spoke about the period of interval as follows:

"While I was walking, I heard a voice from the sky. I looked up and sure enough, it was the same Angel who had visited me in the cave of Hira. He was sitting on a chair between the earth and the sky. I was very afraid of him and knelt on the ground. I went home saying; 'Cover me ...Cover me ...' Then Allah revealed to me these verses:

'O you (Muhammad ﷺ) enveloped (in garments)! Arise and warn! And magnify your Lord (Allah ﷻ)! And purify your garments! And keep away from Ar-Rujz (the idols)! And give not a thing in order to have more (or consider not your deeds of obedience to Allah as a favour to Him). And be patient for the sake of your Lord (i.e. perform your duty to Allah ﷻ)!'" (Surah-Al-Muddassir, Verses: 1-7)

*Sahih Bukhari is a compilation of authentic Ahadith of the Holy Prophet ﷺ, compiled by Imam Bukhari.

After this episode, the revelations started coming frequently and regularly. These verses comprised the constituents of the call to the new faith. The Prophet ﷺ went ahead in a spirit of complete selflessness, striving and never abating in carrying the responsibility of the great trust of enlightening mankind and propagating the new faith, i.e. Islam.

1st-2nd Years of Prophethood (610 - 611 C.E.)

During the first three years, the Prophet ﷺ started his sacred mission right from home and then moved to those people who were closely associated with him. He called unto Islam whomsoever he thought would attest the Truth which had come from his Lord, Allah ﷻ. In fact, the people who were close to him and knew him well, immediately responded and embraced Islam readily. Some of the early converts were:

1. Khadijah bint-e-Khuwaylid ﷺ
2. Abu Bakr bin Abu Qahafa ﷺ
3. Zaid bin Haritha ﷺ
4. Uthman bin Affan ﷺ
5. Zubair bin Awwam ﷺ
6. Ammar bin Yasir ﷺ
7. Yasir ﷺ, (Ammar's ﷺ father)
8. Sumaiyyah ﷺ, (Ammar's ﷺ mother)
9. Sa'ad bin Abi Waqqas ﷺ
10. Ali bin Abu Talib ﷺ
11. Abdullah bin Masood ﷺ
12. Talha bin Ubaidullah ﷺ
13. Bilal bin Rabah ﷺ
14. Abu Ubaidah bin Al-Jarrah ﷺ
15. Abu Salmah bin Abd-Al-Asad ﷺ
16. Al-Arqam bin Abi Al-Arqam ﷺ
17. Uthman bin Mazoun ﷺ
18. Ubaidah bin Al-Harith ﷺ
19. Fatima ﷺ (sister of Umar ﷺ)
20. Sa'eed bin Zaid ﷺ

Ibn Hisham has mentioned more than forty of them and Ibn Sa'ad رحمہ اللہ said:

"Then people entered the fold of Islam in hosts; men and women, and the new Faith could no longer be kept secret."

In the beginning, the Makkan leaders did not care much about the message of Islam. However, when they saw that the Holy Prophet's ﷺ message was spreading fast and was causing a change in the prevalent mentality, their attitude of indifference changed into apprehension. Soon the pagans (*Mushrikeen*) and non-believers (*Kuffar*) of Quraish started to watch his movements closely and anxiously.

3rd Year of Prophethood (612 C.E.)

◆ Preaching to Near-kindred

In the third year, Allah ﷻ commanded the Holy Prophet ﷺ:

*"And warn your tribe (O Muhammad ﷺ) of near kindred."
(Surah-Ash-Shu'ara, Verse: 214)*

In obedience to Allah's ﷻ command, the Holy Prophet ﷺ gathered his kinsmen of Banu Hashim with a group of Banu Al-Muttalib bin Abd Munaf. The audience counted forty-five men. However before the Prophet ﷺ could say any thing, Abu Lahab took the initiative and addressed him with some rude statements but he kept silent. Then the Holy Prophet ﷺ invited them to another meeting. In that meeting he stood up and said:

"I celebrate Allah's praise, I seek His help, I believe in Him, I put my trust in Him, I bear witness that there is no god to be worshipped but Allah, with no associate. A guide can never lie to his people. I swear by Allah, there is no god but He that I have been sent as a Messenger to you, in particular, and to all the people, in general. I swear by Allah you will die just as you sleep, you will be resurrected just as you wake up. You will be called to account for your deeds. It is then either Hell or the Garden (Paradise) forever."

On hearing this Abu Talib replied:

"Do what you have been ordered. I shall protect and defend you, but I cannot quit the religion of Abdul-Muttalib."

After the Holy Prophet ﷺ became sure of Abu Talib's words and commitment to protect him while he called the people towards Allah ﷻ, one day he stood up on Mount Al-Safa and called out loudly:

"O Bani Fahr! O Bani Adi! O Bani Abdu Munaf! O Bani Abdul Muttalib!.." Many people gathered at Mount Al-Safa. Those who could not come themselves, sent somebody to report to them. Abu Lahab was also present. The Holy Prophet ﷺ said, *"You see, if I were to tell you that there were some horsemen in the valley planning to raid you, will you believe me?"* They said, *"Yes, we have never experienced any lie from you."* The Holy Prophet ﷺ said, *"I am here to warn you before a severe torment approaches you."* Abu Lahab promptly replied, *"Perish you all the day! Have you summoned us for such a thing?"*

In response to Abu Lahab's comments Allah ﷻ revealed the following verse:

"Perish the two hands of Abi Lahab..." (Surah-Al-Lahab, Verse: 1)

◆ Open Preaching by the Prophet ﷺ

In the third year of Prophethood, the Prophet ﷺ received the revelation about preaching openly:

"Therefore proclaim openly (Allah's ﷻ Message/Islamic Monotheism), that which you are commanded and turn away from Al-Mushrikeen (polytheists)."
(Surah-Al-Hijr, Verse: 94)

He then openly started condemning the superstitious practices of idolatry, revealing its worthless reality and giving concrete proofs that idolatry manifests falsehood.

◆ Reaction of the Makkans

When the Prophet ﷺ condemned the pagans' practices of idol worshipping, it caused unrest among the Makkans and induced hostile reactions. They could not tolerate that they, the followers of the social traditions and beliefs of their forefathers, were being referred to as 'people who have gone astray'. They were not ready to break themselves free from the shackles of their strong beliefs, and commit themselves to believe in one Allah ﷻ, His Divine message, and the Hereafter. The Makkans were of the view that if they believed in just one God, they would lose all their authority, wealth and their subordinates, since these privileges were theirs because of being the caretakers of the Ka'abah and the idols around them. In short, their arrogated religious beliefs and high handedness would no longer be effective. Thus, they unanimously agreed to contact the Holy Prophet's ﷺ uncle, Abu Talib, and ask him to intervene and advise his nephew to stop his activities.

They addressed Abu Talib in the following manner:

"O Abu Talib! Your nephew curses our gods; finds faults with our way of life, mocks at our religion and degrades our forefathers. Either you must stop him or you must let us get at him for you are in the same opposition as we are in opposition to him and we will rid you of him."

Abu Talib gave them a polite reply and refused to listen to them further. The Prophet ﷺ however, continued with his preaching of Allah's ﷻ religion and calling people towards Islam.

◆ Persecution of the Early Muslims

When the Quraish realised that their attempts were not effective in stopping the Holy Prophet ﷺ from proclaiming his message or stopping people from accepting Islam, they decided to organise an opposition campaign. They called for a general meeting and formed a committee of twenty-five influential men of Quraish with Abu Lahab, the Prophet's ﷺ uncle, as the chairperson. They were determined to spare no effort in combating the new faith. They decided to persecute the Prophet ﷺ and the new converts using all available resources.

Abu Lahab himself took the initiative in the new series of persecutions. Starting with ridiculing the Prophet ﷺ and flinging stones at him, finally he forced his two sons to divorce their wives, Ruqaiyyah ﷺ and Umm-e-Kulthum ﷺ, who were the daughters of the Holy Prophet ﷺ. Abu Lahab's wife Umm-e-Jameel also took part in this ruthless campaign. She proved that she was not less than her husband in the enmity and showed her hatred for the Holy Prophet ﷺ. She used to tie bundles of thorns with ropes of twisted palm-leaf fibre and strew them about on the path which the Holy Prophet ﷺ was expected to take, in order to cause him physical injury. In response to Umm-e-Jameel's attempts, Allah ﷻ says in Surah Lahab:

"He will (enter to) burn in a Fire of (blazing) flame And his wife (as well) the carrier of firewood. Around her neck is a rope of (twisted) fibre." (Surah-Al-Lahab, Verses: 3-5)

When the Prophet's ﷺ second son died in infancy, Abu Jahal started calling him, 'Abtar' (the man cut off, with no male offspring). He would follow him during the pilgrimage and forums seasons to belie him and entice the Bedouins against him and his Call.

Abdullah bin Masood ﷺ narrated that once the Holy Prophet ﷺ was prostrating while praying near the Ka'abah. Abu Jahal asked his companions to put a camel's entrails on his back. Laughter rose amongst the infidels. Meanwhile, Fatima ﷺ happened to pass that way. She quickly approached the Prophet ﷺ and removed the filth from his back.

Instigated by the Quraish, soon every clan and tribe began to attack its Muslim members to dissuade them from their Faith. Ummaiyah bin Khalaf used to throw his Abyssinian slave, Bilal ؓ on the hot sand under the burning sun, put a heavy stone on his chest and leave him there to die, for no reason except his insistence upon Islam. Bearing this torture patiently, Bilal ؓ kept on repeating, "Ahad, Ahad" (Allah ﷻ is One, Allah ﷻ is One). When Abu Bakr ؓ saw him being tortured so brutally, he bought him from his master and set him free.

The Muslims of pure Arab blood, were also beaten and subjected to all sorts of maltreatment and humiliation. For example, the uncle of Uthman bin Affan ؓ used to wrap him in a mat of palm leaves and set fire under him. When the mother of Mus'ab bin Umair ؓ heard of her son's conversion, she put him to starvation and then expelled him from her house. Initially he used to enjoy a luxurious life but in the aftermath of the torture he faced, his skin got badly burnt and he assumed a horrible physical appearance. Another victim of the Quraish was Ammar bin Yasir ؓ, a freed slave of Bani Makhzoom. He along with his mother and father, embraced Islam in its early phase. They were made to lie on the burning sand and were beaten severely. Ammar ؓ was at times tossed upon the embers. The Prophet ﷺ always comforted them and raised his hands in prayer and said:

"Be patient, O family of Yasir, you will verily find your abode in Paradise."

Do you know ?

Prophet Muhammad ﷺ invoked the wrath of Allah ﷻ upon Abu Jahal, Utbah bin Rabbiah, Shaibah bin Rabbiah, Al-Waleed bin Utbah, Ummaiyah bin Khalaf and Uqbah bin Mu'ait who were among the most influential chiefs of the Quraish and who tortured the new Muslims ruthlessly. It is recorded that all of them were killed in the battle of Badr.

Reasons for Opposition by Quraish Against Islam

- The Quraish did not want to leave the religion of their forefathers i.e idol-worshipping.
- They did not believe in Hereafter and the Day of Judgement.
- They did not want to leave their sinful life which included gambling, drinking, stealing and plundering.
- Some of them believed that the Prophet should have been chosen by Allah ﷻ from amongst the rich chiefs of Makkah.
- In case of accepting Islam, they feared that they would lose their economic gains and social power as the Ka'abah which was a source of economic power to them would no longer be theirs.

Yasir رضي الله عنه, the father of Ammar رضي الله عنه, eventually died because of the repeated tortures. His mother, Sumaiyyah رضي الله عنها, was put to death by Abu Jahl who pierced her stomach with a spear and thus, she merited the title of 'the first woman martyr in Islam.'

Khabbab bin Al-Aratt رضي الله عنه was also another victim of the Quraish's brutality. The Makkan polytheists used to pull his hair and twist his neck and made him lie on burning coal with a big rock on his chest to prevent him from escaping. Another Muslim, Abu Fakhri رضي الله عنه was also badly persecuted. They would lay him down on very hot sand and place a stone on his back so that he could not move. Even women converts were not spared; among them were An-Nahdiyah رضي الله عنها and Zunairah رضي الله عنها who were persecuted badly. When her master pierced a hot iron rod in her eyes, Zunairah رضي الله عنها lost her eyesight completely. Some of the Companions رضي الله عنهم were thrown into the animal enclosures and then were dragged in the hot sun. Despite all the torture and persecution, every Muslim remained steadfast and did not renounce the true faith. The early Muslims, although limited in number, had a very firm belief in Allah ﷻ and His Prophet ﷺ. Instead of reacting to the torture, they showed great courage and patience. Abu Bakr رضي الله عنه, utilised his wealth for the cause of Islam and freed many Muslims slaves after buying them from their cruel masters.

In the light of such persecutions, Prophet Muhammad ﷺ advised his followers to conceal their faith. He took the decision to meet them secretly and avoided any sort of open confrontation with the polytheists because such a thing at this early stage would have been harmful to the cause of Islam.

4th

Year of Prophethood (613 C.E.)

To meet his followers and train them, Prophet ﷺ would hold meetings at Dar-ul-Arqam, in Mount Al-Safa, secretly. Once, in the fourth year of Prophethood, the Muslims were on their way to the hillocks of Makkah to hold a meeting with Prophet Muhammad ﷺ, when a group of polytheists observed their suspicious movements. They began to abuse the Muslims and started fighting with them. While defending themselves, Sa'ad bin Abi Waqas رضي الله عنه beat a polytheist and wounded him, thus recording the first instance of physical retaliation in the history of Islam. For the general welfare of the new converts and in consideration for the strategic interest of Islam, the Prophet ﷺ made Dar-ul-Arqam, a temporary centre, for meeting his followers secretly.

5th Year of Prophethood (614 C.E.)

◆ Migration to Abyssinia* (Habasha)

With the increase in persecution, the situation was no longer tolerable. The Muslims began to think of feasible options to escape the painful torture meted out to them. The Christian king of Abyssinia, Negus (Ashma Najashi) was a just ruler and did not allow any persecution in his land. Hence in Rajab, in the fifth year of Prophethood, Prophet Muhammad ﷺ allowed a group of twelve men and four women to migrate to Abyssinia (Habasha). Among them were Uthman ﷺ and his wife Ruqaiyyah ﷺ; the daughter of the Holy Prophet ﷺ and Jafar bin Abu Talib ﷺ. They sneaked out of Makkah in the dark of night and headed for the sea where two boats happened to be sailing for Abyssinia. When the news of their departure reached the Quraish, some men were dispatched in their pursuit but the immigrants had already left. They were received warmly and accorded due hospitality in Abyssinia. Thus, the Muslim immigrants found the refuge they needed and settled in Abyssinia until they were misreported that the whole of Quraish had embraced Islam. So they made their way back home but when they were only an hour's travel away from Makkah, they got to know that the situation was the same as before. Some of them returned to Abyssinia but others secretly sneaked into the city.



The dotted line showing the migration route from Makkah to Abyssinia.

*Abyssinia (Habasha) is the present-day Ethiopia.

When the Makkans got to know about the hospitality and warm welcome that the Muslims were accorded in Abyssinia, the polytheists became very furious and intensified the persecution of the Muslims who were still living in Makkah. Therefore, the Holy Prophet ﷺ allowed the helpless Muslims to seek asylum in Abyssinia for the second time. This time, the group of immigrants comprised eighty-two or eighty three men and eighteen women. However, this time migration was not as easy as it had been previously because the Quraish were alert to the least suspicious moves of the Muslims.

◆ Reaction of the Quraish Against The Migration

The Quraish could not tolerate the prospect of a secure place available for the Muslims in Abyssinia so they dispatched two envoys, Amr bin Al-Aas and Abdullah bin Abi Rabi'ah to demand their extradition. They had taken with them valuable gifts for the king and were able to win some of the courtiers over to their side. The pagan envoys claimed before the king that the Muslim refugees should be expelled from Abyssinia, on the grounds that they had abandoned the religion of their forefathers and their leader was preaching a religion different from theirs and that of the king. Negus (*Najashi*) summoned the Muslims to the court and asked them to explain the teachings of their religion. The Muslims proposed Jafar bin Abi Talib ؓ, the Holy Prophet's ﷺ cousin as their spokesperson. He rose on behalf of the Muslims and said:

"O King! We were wicked and ignorant people who worshipped idols and ate the flesh of dead animals. We committed all types of sins and disgraceful acts and did not pay our due obligations to our neighbours and relatives. The strong man of us suppressed the weak by power. We remained in this state until Allah ﷻ raised a Prophet from among ourselves whose lineage, descent, nobility, righteousness, good character and pure life were known to us. He called us to worship only One God-ALLAH ﷻ, and exerted us to give up idolatry and stone worship. He taught us to speak the truth, to make good our trust, to have regard for kith and kin and to do good to our neighbours. He enjoined upon us right conduct and forbade us from indecency. He ordered us to offer prayer and pay the poor-due; to avoid everything foul and bloodshed. He forbade adultery, lewdness, telling lies, misappropriating the orphan's heritage, bringing false accusation against others and all other indecent things of that sort. He taught us the Holy Qur'an, the Divine revelation. When we believed in him and acted upon his teachings, our people began to persecute us and to subject us to torture, thinking that we might disown our faith and revert to idolatry. When, however, their cruelties exceeded all bounds we took shelter in your country by the permission of our Holy Prophet ﷺ, desiring your protection and hoping to live in justice and peace in your midst."

Negus was so impressed by his speech that he asked Jafar رضي الله عنه to recite some portion of the Holy Qur'an. He recited a few verses of Surah Maryam in which the story of the miraculous birth of Prophet Isa عليه السلام has been told. The recitation of the Holy Qur'an touched the hearts of Negus and the Christian priests present there, and tears flowed down their cheeks. Negus remarked:

"By God, these words and the words of the Bible are rays of the same light."

He then exclaimed to the two envoys:

"I cannot give you back these refugees. They are free to live and worship in my realm as they please."

In this way the Quraish's intentions recoiled on them and their secret plan to get the Muslim refugees back, met with utter failure.

◆ Importance of Migration to Abyssinia

- This migration was the first important political move taken by the Prophet ﷺ.
- The Muslims started feeling more united and stronger against the Quraish.
- The Quraish realised that the Muslims were very sincere and strong in following their religion.
- The Muslim refugees learnt to manage their affairs in the light of the Qur'an and *Sunnah*, in the absence of the Holy Prophet ﷺ.
- This migration trained them for bigger migration (to Madinah).

◆ Quraish Approach Abu Talib

The Quraish were very angry at the failure of their plan to have the Muslims extradited back from Abyssinia. Therefore, they decided to approach Abu Talib for the second time and insisted that he put a stop to his nephew's activities, which if allowed unchecked, would get him into serious trouble. Abu Talib was deeply distressed at this open threat. He sent for his nephew and told him what the people had said:

"Spare me and yourself and put not any burden on me that I cannot bear."

Upon hearing this, the Holy Prophet ﷺ replied:

"O my uncle! By Allah, if they put the sun in my right hand and the moon in my left on condition that I abandon this course, until Allah has made me victorious or I perish therein, I would not abandon it."

At this, Abu Talib said:

"Go and preach what you please, for by Allah ﷻ I will never forsake you."

Now that all their pleas to Abu Talib had failed, the Quraish resorted to their old practices of persecution and inflicted tortures on the Muslims in a more serious and brutal manner than ever before. They also began to nurse the idea of killing the Prophet ﷺ.

◆ 6th Year of Prophethood (615 C.E.)

◆ Acceptance of Islam by Hamza ﷺ

The conversion of Hamza ﷺ took place in the sixth year of Prophethood. It is recorded that one day, the Holy Prophet ﷺ was sitting on the hillock of Al-Safa when Abu Jahl happened to pass by. He accused the religion preached by the Holy Prophet ﷺ but when kept silent and did not utter a single word, he hit on the Prophet's ﷺ head with a stone so hard that it began to bleed. Abu Jahl then went to join the Quraish leaders in their assembly place.

It so happened that shortly after that, Hamza ﷺ, while returning from a hunting expedition, passed by the same way, with his bow hanging by his shoulder. A slave-girl belonging to Abdullah bin Jada'an, who had seen the unethical behaviour of Abu Jahl, told him the whole story of the attack on the Holy Prophet ﷺ. On hearing about this, Hamza ﷺ was deeply offended. He hurried to the Ka'abah and there, in the courtyard of the Holy Sanctuary, found Abu Jahl sitting in the company of the Quraishites. Hamza ﷺ rushed upon him, struck his bow upon his head violently and said:

"Ah! You have been abusing Muhammad ﷺ; I too follow his religion and profess what he preaches."

◆ Acceptance of Islam by Umar ﷺ

Umar ﷺ was a bitter opponent of Prophet Muhammad ﷺ and the new religion, Islam. He was a fearless and courageous man. One day he took his sword and set out to kill the Holy Prophet ﷺ. On the way, he met Nua'im bin Abdullah ﷺ who asked him why he looked so upset. When Umar ﷺ told him what he was going to do, Nua'im ﷺ said:

"You better take care of your own kin first, as your sister and her husband have embraced Islam."

These words changed the direction of his rage. He went straight to the house of his sister, Fatima ؓ. As he knocked at the door, he could hear someone inside reciting the verses of the Qur'an. Fatima ؓ and her husband, Sa'eed bin Zaid ؓ were terrified when they heard Umar's ؓ voice. Fatima hid the pages of the Qur'an they were reading from, and opened the door. He entered and began to beat his brother-in-law. Fatima ؓ ran to help her husband but Umar ؓ started beating her also. They both got injured and began to bleed. This made the couple boldly declare:

"Yes, we have become Muslims!" they shouted at Umar ؓ. "Do what you will!"

This made him change his mind. He asked his sister to let him have a look at the pages they were reading. She handed him the pages of the Qur'an. He sat down to study these pages. When he read the following verse of Surah Ta Ha:

"Verily! I am Allah! None has the right to be worshipped but I, so worship Me, and perform prayer (Salah) for My Remembrance." (Surah Ta Ha, Verse: 14)

His feelings changed and his anger cooled down, The fear of Allah ﷻ gripped his heart. He wept and declared:

"Surely this is the word of Allah ﷻ. I bear witness that Muhammad ﷺ is the Messenger of Allah ﷻ"

Then he reached Dar-ul-Arqam where the Prophet ﷺ was sitting with his Companions ؓ. He saw Umar ؓ coming and asked:

"O Umar, what brings you here?"

Umar ؓ replied:

"O Prophet ﷺ of Allah ﷻ! I have come to embrace Islam."

As all the Companions ؓ shouted with joy, "Allahu-Akbar", the mountains of Makkah echoed with the sound.

Umar ؓ accepted Islam just three days after Hamza ؓ had done the same. With his conversion, the Muslims became confident and offered prayers openly and fearlessly near the Ka'abah.

Do you know ?

Before the conversion of Umar ؓ to Islam, the Prophet ﷺ had been heard praying to Allah ﷻ saying, "O Allah, strengthen Islam by Umar bin Khattab or Abu Jahal bin Hisham!"

7th-
9th

**Years of Prophethood (7th Year 616 C.E.)
(8th Year 617 C.E.)
(9th Year 618 C.E.)**

◆ Social Boycott of Banu Hashim and Banu Al-Muttalib

Realising that the Holy Prophet ﷺ and his Companions ﷺ were persistent in spreading Islam, the pagans of Makkah decided to hold a meeting. They formed a confederation which turned out to be hostile to both Banu Hashim and Banu Al-Muttalib. They decided neither to have any business dealings with them nor any intermarriages. Social relations, visits and even verbal contacts with them were to be discontinued till the Prophet ﷺ was handed over to them to be killed. The articles of their proclamation were drawn up by Bagheed bin Amir bin Hashim and the parchment was hung on the wall of the Ka'abah. The Holy Prophet ﷺ invoked Allah's ﷻ wrath upon Bagheed, whose hand later became paralysed. As a result of the boycott, every individual of Banu Hashim and Banu Al-Muttalib (except Abu Lahab) whether a believer or non-believer, was forced to withdraw from Makkah and were confined to a narrow gorge known as Shi'ib Abi Talib. It was a stifling siege. The supply of food was almost stopped and cries of little children suffering from hunger, could be heard clearly. They were forced to eat leaves and boiled leather. Children fell sick, old people became more weak and some people even died because of the hardships and scarcity of food and water.

The boycott continued for three years, until some kind-hearted people from among the non-believers, who had blood relations with the besieged people, decided to break the agreement.

10th

Year of Prophethood (619 C.E.)

◆ End of the Boycott

After three years of blockade, the pact was broken in Muharram when some leaders of different tribes intervened and decided to lift the ban. Meanwhile Abu Talib went to the Quraish and said:

"I have brought to you a fair proposal. My nephew has disclosed to me as he does not lie, that Allah ﷻ is disgusted with this document of yours so He has erased the writing concerning your cruel conclusions and unjust pact and left only His name on it."

When they went to look at the document, they found it just as Abu Talib had described it. The whole parchment had been eaten up by the termites except for the words 'Bismika Allahumma'. Thus Quraish had no other choice but to end the boycott as Allah ﷻ had shown them a clear sign. As a result the Holy Prophet ﷺ and his tribesmen along with other Muslims were allowed to come out of the gorge and live inside Makkah once again.

◆ The Year of Grief (Aam-ul-Huzn)

In Rajab, the tenth year of the Prophethood, six months after leaving the confinement at Shi'ib Abi Talib, Abu Talib fell ill and passed away. He was eighty years old at that time. In the same year, only two months after the death of his uncle, the Holy Prophet ﷺ experienced another great personal loss when his wife, Khadijah ﷺ also passed away in Ramadan. She was sixty-five years old at that time. Just as Abu Talib had been a great support for him and protected him from his enemies, his wife Khadijah ﷺ had been a blessing of Allah ﷻ for the Holy Prophet ﷺ. Once he said about her:

"She believed in me when no one else did. She embraced Islam when people disbelieved me. And she helped and comforted me in her person and wealth when there was no one else to lend me a helping hand. I had children from her only." (Musnad Ahmad)

These two painful events took place within a very short span of time and added to his grief and suffering. The Prophet ﷺ called this year, Aam-ul-Huzn (the Year of Grief).

◆ Prophet's ﷺ Visit to Ta'if

As the Makkans now openly declared their campaign of torture and oppression, the Holy Prophet ﷺ felt it was time to take the message of Islam out of Makkah, so in Shawwal, ten years after beginning his mission, he set out for Ta'if, which is about 60 kilometers from Makkah, seeking a supportive atmosphere. He went to Ta'if on foot, in the company of Zaid bin Haritha ﷺ to invite the people to Islam. But contrary to his expectations, the general atmosphere was terribly hostile. He stayed there for ten days, delivering his message to several people, one after another, but instead of accepting his call to Islam, the people of Ta'if forced him to leave their city.



Ta'if was famous for its orchards and grape vines.

They hired a mob which hooted and pelted him with stones, til they drove him out of the city. Prophet Muhammad ﷺ was so badly injured that blood flowed down both his legs. Zaid bin Haritha ؓ was also wounded in the head while trying to shield him. The mob did not desist until they had chased them both out of the town. On his way back, the Holy Prophet ﷺ took refuge in an orchard belonging to Utbah and Shaiba, the sons of Rabi'a where he was offered a bunch of grapes. After taking a rest, as he left the orchard and resumed his journey back to Makkah, Allah ﷻ sent Angel Jibrael ؑ along with the Angel of the mountains, who said:

"O Muhammad ﷺ! I am here to do as you say. If you order, I can crush the people of Ta'if between two hills.' The Prophet ﷺ replied, 'No, I hope Allah ﷻ will make their progeny worship Him alone.'"

In that situation, it was his greatness that rather than cursing the people of Ta'if he prayed for them and then returned to Makkah. Twelve years later, in 9 A.H., the whole of Ta'if accepted Islam.

◆ The Mi'raaj event (Ascension)

After the hardships of the boycott, the sad demise of Khadija ؓ and Abu Talib and the discouraging journey of Ta'if; Allah ﷻ strengthened the heart of the Holy Prophet ﷺ by taking him on the miraculous Night Journey to Masjid-Al-Aqsa (Al-Isra') and then to the Heavens (Al-Mi'raaj). The first part of the journey (Al-Isra') is mentioned in the Holy Qur'an:

"Glory to Him Who carried His slave by night from the Sacred Masjid to the farthest Masjid, the precincts of which We have blessed, in order that We might show him some of Our signs..." (Surah-Al-Isra', Verse: 1)

It is reported in Sahih Bukhari and Sahih Muslim that the Night Journey began from Hateem*. The Prophet ﷺ was sleeping there when the Angel Jibrael ؑ descended, woke him up and made him mount the Burraq, a heavenly, winged animal bigger than a donkey and smaller than a mule. It had two wings which allowed it to take a stride as large as the last limit of one's vision.

The Holy Prophet ﷺ was taken to Bait-ul-Muqdas (Jerusalem) where he alighted from the animal and tethered it to a ring on the gate of the Masjid. All the previous Prophets ؑ were present there. He led them in prayer. Due to this, he was given the title of Imam-ul-Anbiya.

*Hateem, the portion of Ka'abah which is not enclosed inside its walls. It is only marked by a semi-circular boundary.

After the prayer the Prophet ﷺ was taken to the heavens. He ascended one heaven after another and met many Prophets ﷺ on the way. He met Adam ﷺ at the first heaven, Yahya ﷺ and Isa ﷺ at the second heaven, Yousuf ﷺ at the third, Idrees ﷺ at the fourth, Haroon ﷺ at the fifth, Musa ﷺ at the sixth and Ibrahim ﷺ at the seventh heaven. Ibrahim ﷺ leaned with his back against the *Bait-ul-Ma'mur** where 70,000 angels visit everyday to worship and none of them will get another opportunity to visit it again till the Last Day.



✓ The "Night Journey" of the Holy Prophet ﷺ from Makkah to Masjid-Al-Aqsa in Jerusalem.

Then the Prophet ﷺ was carried to *Sidrat-ul-Muntaha* (the remotest Lote tree in Paradise) where he saw the Angel Jibraeel ﷺ in his original form again. Allah ﷻ has described this in the Holy Qur'an:

"And indeed he (Muhammad ﷺ) saw him (Jibraeel ﷺ) at a second descent (i.e. another time). Near Sidrat-ul-Muntaha. Near it is the Paradise of Abode. When that covered the lote-tree which did cover it! The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it)."

(Surah-Al-Najm, Verses: 13-17)

The Holy Prophet ﷺ was then presented before Allah ﷻ. There Allah ﷻ ordained fifty daily prayers for him and all the Muslims, which were later reduced to five daily prayers. When the Prophet ﷺ went further, a Caller was heard saying:

"I have imposed My Ordinance and lightened the burden of My servants. He who offers these five prayers will be rewarded as if he had prayed fifty. What I ordain cannot be changed."

During this miraculous event, the Holy Prophet ﷺ saw the Paradise and the Fire, and how the people who wrong others were punished in Hell. The 'Night Journey' raised a good deal of stir among the people and the disbelievers plied Muhammad ﷺ with all sorts of questions. They found it a suitable opportunity to mock the Muslims.

*Bait-ul-Ma'mur, a celestial House of Worship where angels circumambulate everyday.



Masjid-Al-Aqsa. It is the third holiest site in Islam and is located in the old city of Jerusalem, Israel.

They pestered the Prophet ﷺ with questions regarding the description of Masjid-Al-Aqsa in Jerusalem, where he had never gone before and, to the astonishment of many, the Holy Prophet ﷺ provided accurate information about it. He also told them about a caravan that was reaching Makkah. It is narrated by Jabir bin Abdullah ؓ that he heard the Prophet ﷺ saying:

*"When the people of Quraish did not believe me
(i.e. the story of my Night Journey),
I stood up in Al-Hijr and Allah displayed Jerusalem in
front of me, and I began describing it to them while I was
looking at it." (Sahih Bukhari)*

The disbelievers then went to see Abu Bakr ؓ and told him about this event. They expected that he would not believe this story but he readily said:

"If he (the Prophet ﷺ) says this then I verify it."

It was on this occasion that he earned the title of *As-Siddique* (the Verifier of Truth).

Do you know ?

It is narrated on the authority of Abdullah bin Masood ؓ that when the Messenger of Allah ﷺ was taken for Al Isra' wal Mi'raaj, he was given three things; he was given five prayers (Salah); he was given the concluding verses of Surah-Al-Baqarah; and remission of serious sins for those among his Ummah who associate not anything with Allah ﷻ."

(Sahih Muslim)

Significance of Al-Isra' (the Night Journey)

- The fact that the event of *Al-Isra'* has been mentioned in the Qu'ran, highlights its importance.
- After a series of disappointing setbacks and trials such as the boycott, death of Khadija رضي الله عنها and Abu Talib, and the disheartening episode of Ta'if; this miraculous journey not only strengthened the Holy Prophet's ﷺ heart, it also provided him additional proof to show his people that he was indeed a Prophet of Allah ﷻ.
- When the people inquired if he ﷺ saw Allah ﷻ directly, during his meeting, the Prophet ﷺ replied:

*"There was only light, how could I see Him?"**

- The Holy Prophet's ﷺ meeting with Allah ﷻ confirmed that Allah ﷻ is above His creations.
- The five daily prayers (*Salah*) were made obligatory for all Muslims.
- The last two verses of Surah-Al-Baqarah were revealed to the Holy Prophet ﷺ.
- The Holy Prophet ﷺ led the prayer at Masjid-Al-Aqsa with all the other Prophets عليهم السلام following him. This indicates that all the Prophets عليهم السلام propagated the same religion, i.e. Islam and that Prophet Muhammad ﷺ is the 'Seal of Prophets'.
- Leading the prayer at Masjid-Al-Aqsa also indicates that Prophet Muhammad ﷺ was entrusted with the Prophethood of both the Houses of Allah ﷻ (in Jerusalem and Makkah).

11th Year of Prophethood (620 C.E.)

In the eleventh year of Prophethood, as the pilgrimage (*Hajj*) season approached, the Holy Prophet ﷺ intensified his efforts of propagating Islam among the people who were visiting Makkah. One day, as he, along with his two Companions رضي الله عنهم, Abu Bakr رضي الله عنه and Ali رضي الله عنه, passed by the valley of Aqabah, he encountered six men from Yathrib** from the Aws tribe. These people had heard from the Jews of Yathrib that a Prophet was about to come and that they (the Jews) would follow him and destroy them just as the children of Aad and Irum had been destroyed.

*Reported by Abu Dharr رضي الله عنه, and collected by Muslim, Sahih Muslim, (English translation), Vol.1, Pg.13, Hadith # 341.

**Yathrib was the old name of Madinah before the migration of the Holy Prophet ﷺ.

When the Holy Prophet ﷺ invited them to Islam, they said among themselves:

"Know surely, this is the Prophet with whom the Jews are ever threatening us; therefore let us make haste and be the first to join him."

They, therefore embraced Islam and said to the Holy Prophet ﷺ:

"We have left our community; for no tribe is so divided by hatred and rancor as they are. Allah may cement our ties through you. So let us go and invite them to this religion of yours; and if Allah unites them in it, no man will be dearer to us than you."

These six new converts remained steadfast to the cause and as they returned to Yathrib, they started preaching Islam with full zeal and devotion. Soon there was hardly any house in Yathrib which was not talking curiously and enthusiastically about the Holy Prophet ﷺ.

12th Year of Prophethood (621 C.E.)

◆ The First Pledge of Aqabah and Its Impact

The following year, on the occasion of the pilgrimage (*Hajj*), a group of twelve people from Madinah came and met the Prophet ﷺ. They declared their faith in Prophet Muhammad ﷺ as the last Prophet of Allah ﷻ and pledged:

"We will not worship anyone but One Allah; we will not steal; neither will we commit adultery, nor kill our children; we will not utter slander, intentionally forging falsehood and we will not disobey you in any just matter."

When they had taken the pledge, the Holy Prophet ﷺ said:

"He who carries it out, Allah will reward him and who neglects anything and is afflicted in this world, it may prove redemption for him in the Hereafter and if the sin remains hidden from the eyes of the men and no grief comes to him, then his affair is with Allah ﷻ. He may forgive him or He may not."

After the pilgrimage, when they were returning to Yathrib, the Holy Prophet ﷺ sent Mus'ab bin Umair Al-Abdari along with them as the first Muslim ambassador to teach the people there the doctrines of Islam, give them practical guidance and make attempts at propagating Islam among those who still professed polytheism. Mus'ab bin Umair ﷺ stayed in Yathrib carrying out his mission diligently and successfully.

13th Year of Prophethood (622 C.E.)

In the thirteenth year of Prophethood, Mus'ab bin Umair ﷺ returned to Makkah and gave the glad tidings to the Holy Prophet ﷺ that Yathrib was ready to provide services for the sake of Islam.

◆ The Second Pledge of Aqabah

During the pilgrimage (*Hajj*) season, seventy three converts from Yathrib came to perform the rituals of *Hajj* but the oft-repeated question amongst them was:

"Isn't it high time we protect the Holy Prophet ﷺ instead of leaving him forsaken, deserted and stumbling in the hillocks of Makkah?"

Therefore, shortly after reaching at Makkah, they met the Holy Prophet ﷺ secretly in a hillock at Aqabah, and pledged to refrain from *Shirk*, to obey the Holy Prophet ﷺ in all situations and to physically defend him and his Companions ﷺ at all costs. They also invited him over to Yathrib as their leader.

When the Quraish got to know about this allegiance, they held a meeting at their council hall, Dar-un-Nadwa, where Abu Jahal suggested that they should assassinate the Holy Prophet ﷺ. This sinful proposal was unanimously accepted by all the delegates representing the different clans of Quraish who attended this meeting.

◆ Migration to Yathrib (Madinah)

When the Quraish had decided on their sinful plot to assassinate the Prophet ﷺ, Allah ﷻ sent the Angel Jibrael عليه السلام to the Holy Prophet ﷺ to reveal before him the Quraish's plot and give him his Lord's permission to leave Makkah. On the night the Prophet ﷺ got ready to migrate, the young men whom the Quraish had prepared for killing him had blocked his house. Before leaving, Prophet Muhammad ﷺ asked Ali ﷺ to sleep in his bed and assured him that no harm would come to him. He further asked him to stay in Makkah until he had returned all the things left with him, to their rightful owners. Just before dawn, the Holy Prophet ﷺ left his house, picked up Abu Bakr ﷺ from his house and they



A view of the cave of Thaur.

quickly proceeded towards the Mount of Thaur which is five miles away from Makkah. There they took refuge in a cave on top of the mountain.

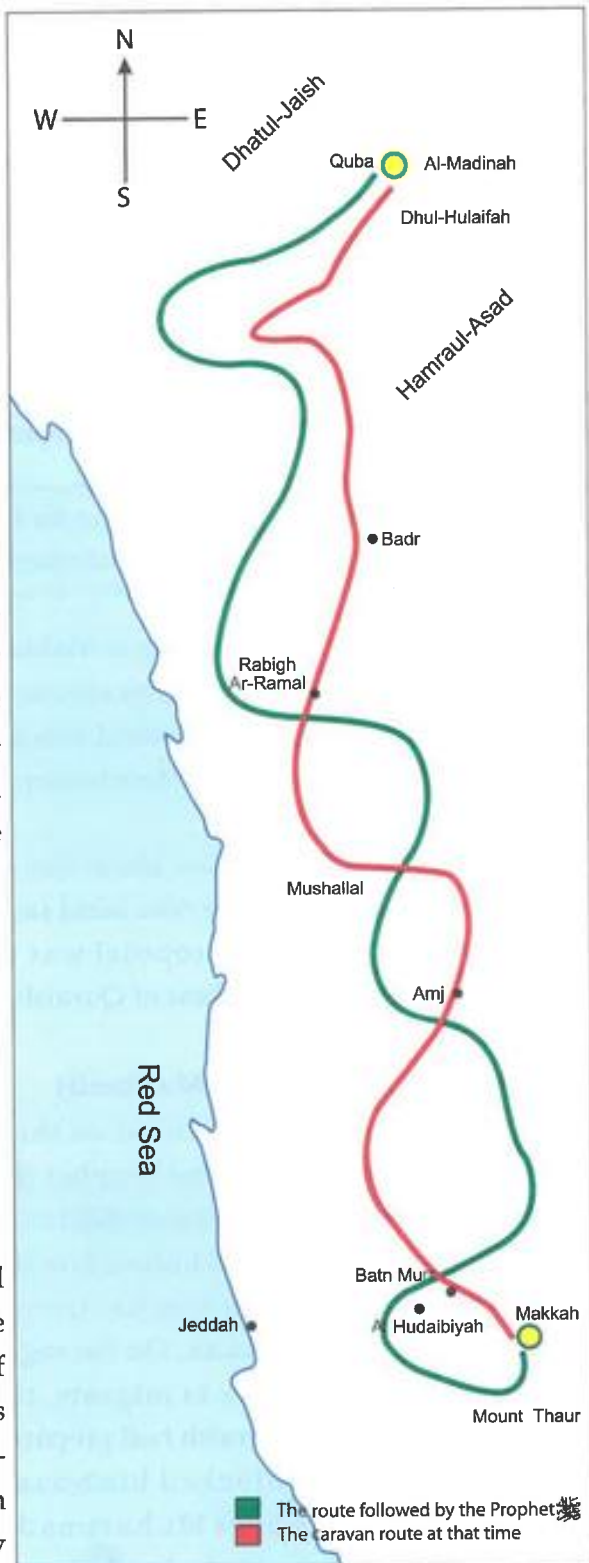
The next morning when the chiefs of Quraish discovered that Prophet Muhammad ﷺ was missing, they sent out tracking parties in a vigorous search for him and proclaimed a reward of one hundred camels for his capture. They continued their search and even came close to the cave where the Prophet ﷺ and Abu Bakr ؓ were hiding, but when they saw that the entrance was covered with cobwebs and there was a pair of wild pigeons on the threshold, they were convinced that the cave was unoccupied. This was a Divine intervention through which Allah ﷻ saved the Holy Prophet ﷺ from being caught by the Quraish. Allah ﷻ says in the Qur'an:

"Remember how the unbelievers plotted against you to imprison you, to kill you, or to exile you from Makkah. They plot and plan, but Allah plans too, and the best of planners is Allah."

(Surah-Al-Anfal, Verse: 30)

For three days, Prophet Muhammad ﷺ and Abu Bakr ؓ stayed in the cave while the Quraish continued their efforts to get hold of them. Finally, both of them set forth towards Madinah. They were escorted by a non-Muslim, Abdullah bin Uraiqat, who had been hired to lead them to Yathrib since he knew the way, very well.

The Prophet ﷺ along with Abu Bakr ؓ left the cave of Thaur on Monday, 1st of Rabi Al-Awwal (622 C.E.) Finally, they reached Quba, a place near Yathrib.



The route (Green Line) followed by the Prophet ﷺ and Abu Bakr ؓ while migrating from Makkah to Yathrib.

◆ The First Masjid (Mosque) of Islam

The Prophet ﷺ stayed in Quba, near Yathrib (the name was later changed to Madinah-Al-Munawwarah) for four days and during these days, he laid the foundation of the first *Masjid* of Islam at Quba which is known as Masjid-e-Quba. The land for the *Masjid* was donated by a Companion, Kulthum*¹ ﷺ. The Prophet ﷺ worked with the Companions ﷺ, in the building of the *Masjid* like ordinary labourers. The Qur'an mentions about this *Masjid* as follows:



Masjid-e-Quba, the First Masjid of Islam.

"...Verily, The Masjid whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray)..." (Surah-Al-Tauba, Verse: 108)

◆ The First Friday Sermon

The Holy Prophet ﷺ left Quba for Madinah. It was Friday, the 12th of Rabi-Al-Awwal, 1st year of Hijrah, in Islam. The Holy Prophet ﷺ reached the locality of Bani Salim, delivered the first Friday sermon and offered Friday's congregational prayer along with one hundred followers of Islam. Meanwhile, the Muslims in Madinah waited anxiously for his arrival. When the news of his arrival spread through the city, people marched forward to greet their noble guest. Every *Ansari* (Helper) was eager and anxious to receive the Holy Prophet ﷺ in his house. Abu Ayyub Ansari² ﷺ was the fortunate host at whose house, the Holy Prophet ﷺ spent his initial days in Madinah.

Significance of Hijrah (Migration to Madinah)

- The migration to Madinah showed the strength of faith of the Muslims who were forced to leave their families and properties for the sake of Islam.
- As the Head of the Islamic state of Madinah, the Holy Prophet ﷺ showed his great leadership skills.
- The migration was a turning point in the history of Islam as it led to the development of an Islamic State.
- It also marked the initiation of the Islamic calendar. (Anno Hegirae-AH).
- It was easy to propagate the message of Islam openly as a result of which the influence of Islam spread worldwide.
- Muslims were finally free to practise and preach their religion.
- The Muslim community got more organised and united in Madinah.

* Dr. Majid Ali Khan, "Muhammad ﷺ the final Messenger"

The Holy Prophet's ﷺ Experiences in the Caves

Cave of Hira	Cave of Thaur
- This experience marked the commencement of prophethood of Prophet Muhammad ﷺ and the paradigm of prophethood shifted from the Bani Israel to Bani Ismail. - During his stay in the cave of Hira, Allah ﷻ revealed these first five verses of the Qur'an which command the believers to "Read", emphasise on the creation of mankind and stress on the importance of acquiring knowledge. <i>"Read! In the name of your Lord, Who created. Created man out of a clot of congealed blood. Proclaim! And your Lord is the Most Bountiful. He Who taught by the pen. Taught man what he did not know." (Surah-Al-Alaq, Verse: 1-5)</i> - The Prophet's ﷺ first encounter with the Angel Jibraeel (عليه السلام) and his reaction to this experience explains that he was unaware of the honour that he had been bestowed upon by Allah ﷻ. - As a result of this revelation, a small Muslim community was formed in Makkah, amidst the pagans and polytheists.	- This incident was a turning point in the life of Prophet Muhammad ﷺ as he later emerged as the Head of the Muslim state of Madinah. - Prophet Muhammad ﷺ and Abu Bakr's ﷺ safe stay in the cave of Thaur shows how Allah ﷻ protects His chosen people from the mischief makers. The Qur'an says: <i>"If you help him (Muhammad ﷺ) not (it does not matter), for Allah did indeed help him: when the unbelievers drove him out, the second of the two; when they (Muhammad ﷺ and Abu Bakr ﷺ) were in the cave, and he said to his companion, 'Have no fear, for Allah is with us', then Allah sent down His peace upon him, and strengthened him with forces which you saw not, and made the word of those who disbelieved the lower most, while the word of Allah is exalted to the heights; and Allah is All-Mighty, All-Wise." (Surah-Al-Tauba, Verse: 40)</i> - The above verses acknowledge the Holy Prophet's ﷺ unshakeable faith and trust in Allah ﷻ at a time when Abu Bakr ﷺ showed his concern regarding the Prophet's ﷺ safety. - This incident is very important in the history of Islam as it led to the foundation of a small Islamic state in Madinah which later emerged as a large Muslim empire.

The Prophet's ﷺ Migration to Madinah, His Leadership and Conflicts with the Makkans and Others

1st Year of Hijrah (622 C.E.)

◆ The New Islamic State of Madinah

In Madinah, the Holy Prophet ﷺ had to deal with three major categories of people:

1. His Companions ﷺ, the *Muhajireen* ﷺ and *Ansaar* ﷺ.
2. The polytheists of Madinah who were still detached from Islam.
3. The Jews who were settled in and around Madinah.

The Muslims in Madinah basically consisted of two groups; The *Ansaar* ﷺ (Helpers) who were well settled in Madinah, and the *Muhajireen* ﷺ (the immigrants), many of whom were homeless, jobless and even penniless. The polytheists mainly of the Al Aws and Al Khazraj tribe constituted the second sector with whom the Holy Prophet ﷺ had to deal. The three famous tribes of Jews; Banu Qainuqa, Banu Nadeer and Banu Quraizah constituted the third sector. The Banu Qainuqa were the allies of the Al Khazraj tribe, whereas the Banu Nadeer and the Banu Quraizah were the allies of the Al Aws tribe and inhabited the suburbs of Madinah.



A recent view of Masjid-e-Nabwi ﷺ in Madinah.

◆ Construction of Masjid-e-Nabwi ﷺ

The first thing that the Prophet ﷺ did upon his arrival in Madinah was the construction of a mosque at the very site where his camel had knelt down. The land belonged to two orphans, Sahal and Sohail. The Prophet ﷺ bought the land from them and the construction started. The Prophet ﷺ himself also worked like an ordinary labourer by carrying bricks and stones. Finally the mosque was built and it was named, "Masjid-e-Nabwi ﷺ". The Holy Prophet ﷺ said:

"This shall be my home, my place of worship and my eternal resting place."
(Sunan Abu Dawood)

A big platform with a thatched roof was built in one of corners of the *Masjid*. It was known as *Suffah*. It became the training center of Islamic education and also a shelter for poor Muslims especially the poor immigrants from Makkah. The Muslims staying there were known as *Ashab-al-Suffah*.

◆ Azaan (Call to Prayer)

After the construction of Masjid-e-Nabwi ﷺ, people started gathering for prayer without being called. So the necessity was felt to call the people for prayer at the appointed times. Different methods were suggested like blowing a trumpet, clapping or ringing the bell but the Holy Prophet ﷺ did not like these methods as these were used by the Christians and Jews. The next day, Abdullah bin Zaid Ansari ؓ and Umar ؓ came to the Holy Prophet ﷺ and reported to have dreamt of a vision; each reciting the words that now constitute the *Azaan*. The Holy Prophet ﷺ said that it was a true vision by Allah ﷻ and he commanded Bilal ؓ to call out these words for prayer at the appointed times. Thus *Azaan* was introduced as an Islamic way of calling people for the daily congregational prayers.

◆ Islamic Brotherhood (Mawakhat)

The Prophet ﷺ next turned his attention to cementing the ties of mutual brotherhood amongst the Muslims of Madinah, i.e. the *Ansaar* ؓ and the *Muhajireen* ؓ. A large group of immigrants and Muslims of Madinah assembled in the house of Anas bin Malik ؓ where the Holy Prophet ﷺ initiated the spirit of brotherhood. This event is known in the history of Islam as Mawakhat. This brotherhood proved to be more recognised than blood relations. It created a spirit of selflessness and produced very healthy results. Muslims were now bound by love, kindness and sympathy. It also brought peace and prosperity in Madinah. Initially, when either one of the two persons who had been paired as brothers, passed away, his property was inherited by his brother-in-faith as well. This practice continued till the following verse was revealed at the time of the battle of Badr:

“But kindred by blood are nearer to one another regarding inheritance.”
(*Surah-Al-Anfaal, Verse: 75*)

◆ Charter of Madinah (Treaty with the Jews)

Just as Prophet Muhammad ﷺ had established a bond of brotherhood among the believers, he was also keen on establishing friendly relations between the Muslims and the non-Muslim tribes of Arabia. As the Jews living in and around Madinah were very influential, the Prophet ﷺ decided to establish a treaty with them with clauses that provided full freedom in faith and wealth. He had no intention, whatsoever, of following

strict policies involving hostility or seizure of wealth and land. The details of the charter are as follows:

In the name of Allah, the Compassionate, the Merciful.

This is a covenant in writing from Muhammad (ﷺ), the Prophet of Allah ﷻ to the believers and Muslims of Madinah and the Jews who want an alliance with them. Each party, and adhering to its own culture and tradition, will be bound by the articles of this covenant.

1. The custom of *Qisas* (requital retaliation), prevalent since ancient times, will continue to be observed with justice and kindness.
2. Every clan shall redeem its prisoners with kindness and justice.
3. All the members of the different clans will be bound by this covenant which mentions that the hand of every man shall be against him, who seeks to spread injustice, sin, enmity or competition between believers. No concession will be made, even though the person concerned may be the son of one of the leaders or chiefs.
4. No believer shall slay a believer for the sake of an unbeliever; neither shall he assist an unbeliever against a believer.
5. A poor Muslim is entitled to the same right to protection as a Muslim of wealth and position.
6. The Jews who submit to the authority of the Muslims are entitled to their assistance and the same rights as Muslims without injustice or partisanship.
7. In any military expedition, the Jews are expected to support the Muslims and to contribute to the cost of war. At the same time, the Jews are not allowed to assist the opponents of the Muslims. And the Muslims will not support their enemies.
8. If the contracting parties want to disassociate themselves from this covenant, they can do so only with the permission of the Prophet (ﷺ).
9. No one must help an evil-doer or shelter him. Whoever does so shall be cursed by Allah ﷻ and His anger will fall upon him, on the Day of Judgement.
10. If the Muslims want to make peace with someone, the Jews will be bound to join in this effort.
11. If anyone is convicted of killing a believer, and a witness to or proof of this killing is available, he will be subject to retaliation, unless the next of kin is willing to accept blood money.
12. All future disputes between those who accept this charter shall be referred, under Allah ﷻ, to the Holy Prophet (ﷺ).

After the establishment of this treaty, Madinah became the capital city of the (future) Muslim Empire and Prophet Muhammad ﷺ was delegated the final authority as the Leader of Madinah.

2nd Year of Hijrah (623 C.E.)

◆ The Continued Hostility of Quraish Towards Muslims

The people of Quraish were jealous of the growing power of Islam in Madinah. Therefore, they kept a strict watch over the Muslims left behind and persecuted them in every possible way. They also initiated secret contacts with Abdullah bin Ubai bin Salul, who was the chief of the polytheists of Madinah. He had outwardly accepted Islam, but actually worked against the Muslims. The Quraish sent a message to the Muslims of Madinah, threatening to put them to death in their own homeland. Precautionary measures were taken by Muslims and a state of alertness was called for, including the positioning of security guards around the house of the Holy Prophet ﷺ. This state of close vigilance continued ceaselessly until the Words of Allah ﷻ were revealed saying:

“...Allah will protect you from mankind...” (Surah-Al-Maidah, Verse: 67)

◆ Change of Qiblah

The Holy Prophet ﷺ had a deep desire that the Ka’abah should be made the *Qiblah* for Muslims. Thus Allah ﷻ sent the glad tiding, ordering that the *Qiblah* be changed from Masjid-Al-Aqsa (Jerusalem) to Masjid-Al-Haram (Makkah):



Masjid-e-Qiblatain in Madinah where the direction of the *Qiblah* was changed.

“Verily! We have seen the turning of your (Muhammad’s ﷺ) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Ka’abah. And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e. Jews and the Christians) know well that, this (your turning towards the direction of the Ka’abah in prayers) is the truth from their Lord. And Allah is not unaware of what they do.”

(Surah-Al-Baqarah, Verse: 144)

◆ Obligation of Fasting in Ramadan

In the second year of Hijrah, *Saum* (fasting in Ramadan) was made obligatory on the Muslims. Allah ﷻ commanded:

“O you who believe! Observing As-Saum (fasting) is prescribed for you as it was prescribed for those before you, that you may become the pious.”
(Surah-Al-Baqarah, Verse: 183)

◆ Obligation of Zakat

In the same year, *Zakat* was made obligatory on those Muslims who were financially well-off and were able to help other Muslim brothers. Allah ﷻ commanded:

“And spend in the Cause of Allah (i.e. Jihad of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allah ﷻ), and do good. Truly, Allah loves the good-doers.” (Surah-Al-Baqarah, Verse: 195)

◆ Jihad (Permission to fight in the cause of Allah ﷻ against the enemies of Islam)

In the second year of Hijrah, *Jihad* was also made obligatory to the Muslims:

“Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is able to give them (believers) victory.” (Surah-Al-Hajj, Verse: 39)

Initially, the Muslims were allowed to fight the Quraish and the pagan tribes which oppressed them. Later they were granted permission to fight the Jews or Christians also who harassed or persecuted them. But if any of these groups surrendered and agreed to pay *Jizya**, then the Muslims were forbidden to fight them. As Allah ﷻ commands:

“Fight in the Cause of Allah, those who fight you, but do not transgress limits; for Allah loves not transgressors.”
(Surah-Al-Baqarah, Verse: 190)

◆ Bait-ul-Maal (The Public Treasury)

A public treasury known as *Bait-ul-Maal* was set up in Madinah. For the first time in history, people contributed their quota of *Zakat* and other taxes towards a common fund to be used for welfare and relief. This fund was kept at *Bait-ul-Maal*. This was another achievement during the second year of Hijrah.



Bait-ul-Maal at Umayyad Masjid, Damascus.

* *Jizya*, a tax paid by the non Muslim community who live under the protection of a Muslim government.

◆ The Battle of Badr

Reasons

The Quraish were not happy at the peaceful settlement of the Muslims and the Prophet ﷺ was well aware of their evil intentions. Sometimes their cavalry used to attack the grazing fields of the Muslims and burn their cattle and farms in the darkness of the night. Thus the Prophet ﷺ started sending parties to patrol the outskirts of Madinah. Once he dispatched Talha bin Ubaidullah ؓ and Sa'eed bin Zaid ؓ northward, to scout around for any movements of the caravans of the Quraish. The two scouts stayed at Al-Hawra for some days until they got to know of a Makkan caravan returning from Syria. Abu Sufyan was the leader of this caravan. The two men hurried back to Madinah and reported to the Holy Prophet ﷺ about their findings.

Events

Abu Sufyan (who at that time was the leader of the Quraish) had gone on a business trip to Syria, where he sold the goods and bought weapons to use them against the Muslims. He was now returning from Syria with a large trading caravan belonging to the Quraish. The Prophet ﷺ decided to intercept the caravan. Abu Sufyan got this information and sent a messenger to Makkah asking the Makkan chiefs for help. Abu Jahl immediately departed with an army of one thousand men and moved swiftly northward to Badr, a village, 80 miles away from Madinah. On the way, he received another message from Abu Sufyan, asking him to go back home because the caravan had escaped the Muslims but Abu Jahl wanted to punish the Muslims and prevent them from intercepting any caravans in future.

When the Holy Prophet ﷺ received the news that Abu Jahl was approaching with his army, he set out towards Badr along with his three hundred and thirteen men, two horses and seventy camels. The Quraish had an army of 1000 men in armour. They had seventy horses and a large number of weapons and supplies.

The Holy Prophet ﷺ marched towards Badr with his small army. The Quraish reached the battlefield of Badr, earlier and occupied the points of advantage. The Muslims could not get near any well. Moreover, the sandy soil was causing the feet of camels to sink. Then it was suggested by Hubab bin Munzir ؓ to take possession of a nearby well. The Holy Prophet ﷺ accepted the suggestion and asked the Muslims to take over the well. Although the Muslims were in full control of the water, the Holy Prophet ﷺ allowed the enemies to use the water*. The two armies rested in their camps at Badr for the night.

*Ibn Hisham, "Al-Sirat al-Nabwiyah" Book I.

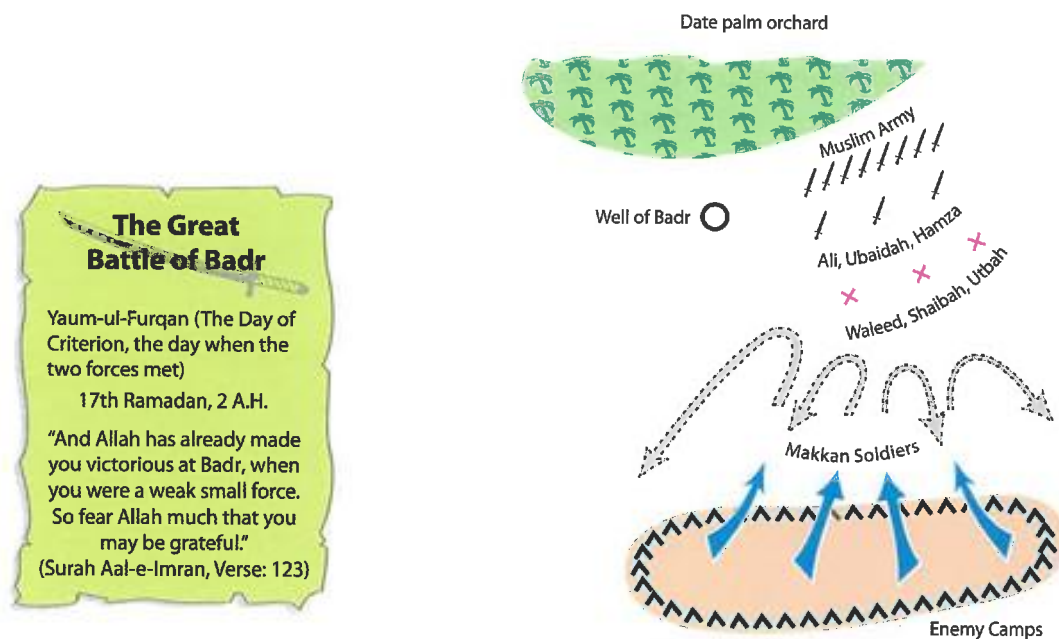
The Holy Prophet ﷺ spent the whole night in prayer and supplication. He prayed:

"O Allah! If this small band of men perish, there will be no one alive to worship You. And Your faith will be destroyed forever." (Sahih Bukhari)

While the Muslim army, wearied after their long march, enjoyed a sound and refreshing sleep, a mark of the Divine favour, they were further blessed as it rained that night and the ground on which the Muslims had camped became firm. By the grace of Allah ﷻ, it rained heavily and small reservoirs were improvised for storing water. It is said in the Holy Qur'an:

"(Remember) when He covered you with a slumber as a security from Him, and He caused rain to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil suggestions, etc.) of Satan (Shaitan) and to strengthen your hearts, and make your feet firm thereby." (Surah-Al-Anfaal, Verse: 11)

The next morning, on Friday, Ramadan 17, (2 A.H.) the Holy Prophet ﷺ called his men to offer prayers and then urged them to fight in the way of Allah ﷻ. As the sun rose over the desert, the Holy Prophet ﷺ drew up his little army and arranged the ranks. He gave strict orders that his men should not start fighting until he gave the order. He advised them to use their arrows carefully and not to resort to swords until the enemy was very close. The Quraish also positioned their forces opposite to the Muslim lines. When the



A hypothetical scene of the battlefield of Badr.

two parties came closer and were visible to each other, the Prophet ﷺ began supplicating Allah ﷻ, in these words:

“O Allah! The proud and arrogant Quraishites are already here rebelling against You and belying Your Messenger. O Allah! I am waiting for Your victory which You have promised me. I beg you Allah defeat them (the enemies).” (Sahih Bukhari)

As per the custom in Arabia, three best soldiers of one army were supposed to fight with the three best soldiers of the opponent army. From Quraish, Utbah, Shaibah and Waleed stepped forward and asked the Muslims to send their men. At first three men from *Ansaar* came forward but the Quraish refused to fight them saying that they wanted people from their own tribe. Thus Ali ﷺ, Hamza ﷺ and Ubaidah bin Harith ﷺ came forward and the combat began. Ali ﷺ and Hamza ﷺ killed their opponents while, Ubaidah ﷺ lost his leg fighting his opponent. On seeing all the three Quraish chiefs killed, the Quraish felt outraged and charged towards the Muslims and the general fight commenced.

When the battle began, the Holy Prophet ﷺ prayed and threw a handful of dust at the enemy, saying:

“Let their faces be disfigured.”

The dust flew in the eyes and noses of the Quraish as Allah ﷻ Himself points out it in the Qur'an:

*“... And you (Muhammad ﷺ) threw not when you did throw, but Allah threw...”
(Surah-Al-Anfaal, Verse: 17)*



The place where the Battle of Badr was fought. This photograph was taken by the publisher in 2011.

As the fighting started, the Holy Prophet ﷺ ordered his men to shoot the arrows first and then hurl stones. When the enemy kept marching onwards, a one-to-one battle with swords commenced. Soon the enemy started losing the battle as their prominent leaders of Quraish like Abu Jahl, Ummiyah ibn Khalaf and Utabah ibn Rabi also got killed. Soon, the Quraish army lost hope and scattered in dismay. As a result seventy pagans were killed and seventy were taken as prisoners of war whereas only fourteen Muslims were martyred. The Holy Prophet's ﷺ uncle, Abbas and his son in law, Abul Aas were also among the captives of Badr.

The result of the battle was in favour of the Muslims with a manifest victory for them. Two riders, Abdullah bin Rawahah ﷺ and Zaid bin Haritha ﷺ were despatched to Madinah to convey the glad tidings of victory to the Muslims there. The Prophet ﷺ now entered Madinah as a man to be accounted for in a new dimension in the military field.

A large amount of booty was collected by the Muslims. The war booty was divided equally among the soldiers and the families of the martyrs; and one-fifth was set aside for the Holy Prophet ﷺ. Prisoners were dealt with kindness. Some were freed on ransom, while some old and poor captives were freed without any ransom. The learned prisoners were given the duty to teach Muslim children for a fixed time, after which they were set free.

Do you know ?

During the battle of Badr, Uthman ﷺ stayed behind to care for his sick wife, Ruqaiyyah ﷺ, the daughter of the Prophet ﷺ. She died before the Prophet's ﷺ return to Madinah after gaining victory in the battle.

Significance of the Battle of Badr

- The day of the battle of Badr is mentioned in the Qur'an as *Yaum-ul-Furqan* (The Day of Criterion).
- This victory inspired the Muslims with new hope, gave them confidence in their physical power and encouraged them for future success.
- This battle immensely helped to strengthen the Prophet's ﷺ position in Madinah.
- The pride and prestige of the Quraish was totally destroyed by the splendid victory of the Muslims as some of the influential leaders of the Quraish were killed.
- A large number of the people of Madinah embraced Islam which added to the strength and power of the Faith.
- The disbelievers of Arabia and the Jews became aware of the power of Islam and realised the strength of the Muslims.

◆ Expulsion of Banu Qainuqa

Despite the decisive victory of the Muslims in the Battle of Badr, the Jews of Banu Qainuqa kept humiliating and harassing them. When an *Ansari* woman went to a Jew's shop to buy something, he molested her. Upon hearing her cries, a Muslim who was passing by, took her side. In the fight, the Jew got killed; thereafter a number of Jews attacked that Muslim and killed him. On hearing about the incident, the Holy Prophet ﷺ went to them and said:

"Fear Allah lest, Allah's curse should fall on you as in Badr."

Instead of being ashamed, the Jews replied:

"We are not Quraish. In case of a war, we will teach you a lesson."

When they declared a war, the Prophet ﷺ had to fight them. The Jews shut themselves in their fortress and the Muslims laid siege to it, which lasted for a fortnight. Being hard pressed, the Jews submitted unconditionally leaving the terms of peace to be settled by the Holy Prophet ﷺ himself. Abdullah bin Ubai, the leader of the hypocrites, interceded on their behalf and the Prophet ﷺ asked them to leave Madinah. Thus 700 Jews of the Banu Qainuqa tribe left for Syria in Shawwal, 2 A.H.

3rd Year of Hijrah (624 C.E.)

◆ The Battle of Uhud

Reasons

The defeat at Badr was an insult which the Quraish's pride could not bear without avenging it. Therefore they started fresh preparations to launch an overall attack against the Muslims in order to restore their blemished prestige and wounded pride. They were determined to crush the strength of Islam once and for all. Messengers were sent to all the tribes to join in the cause against the Muslims. It was decided that the profits of the escaped caravan headed by Abu Sufyan, which amounted to 1000 camels and 50 000 *Dinars*, should be devoted for providing equipment to the army.

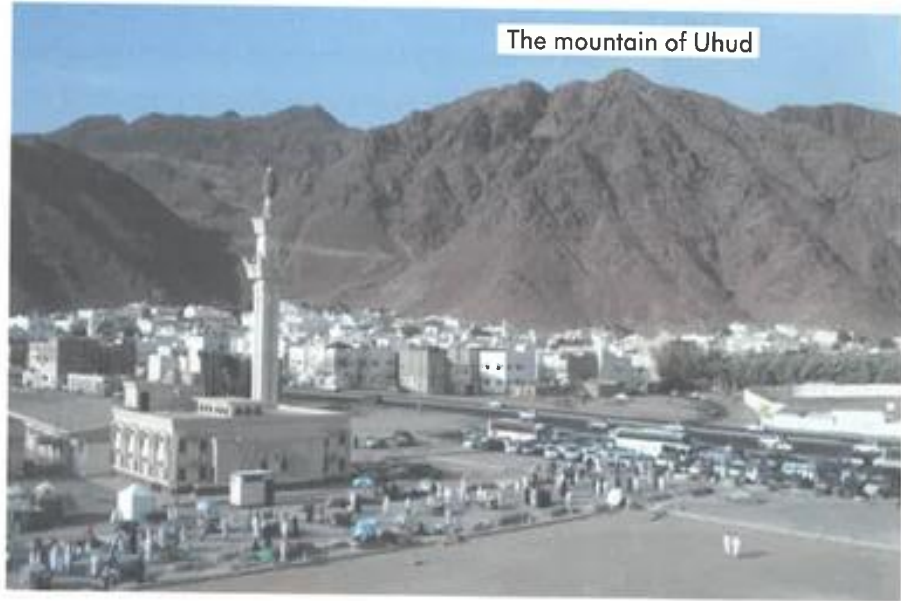
Events

The Quraish hired poets to entice the tribes into fighting the Muslims. They also decided to take their women along so that they might arouse them to fight gallantly. Thus, three thousand pitched warriors, of whom seven hundred were mailed soldiers, and two hundred well-mounted cavalry marched towards Madinah with three thousand camels and fifteen women. Their leader was Abu Sufyan. Meanwhile, Abbas ﷺ the Holy Prophet's ﷺ uncle, was closely watching the military movements and preparations for

war, in Makkah. He sent an urgent message to the Prophet ﷺ, informing him about the arrival of the Makkan army in Madinah. Therefore the whole of Madinah was put on high alert and all the men were heavily armed even during prayer in anticipation of any emergency.

The Makkan army marched along the usual western road and encamped themselves at a place called Ainain, near Mount Uhud.

The Holy Prophet ﷺ consulted his Companions about the situation. A number of Companions favoured to fortify Madinah and fight from within. The Prophet ﷺ also wanted it that way but the Muslim youth wished to fight in the open field. Sensing the earnest of desire of the majority, the Prophet ﷺ yielded to their wishes and put on his armour.



A recent view of the place where the Battle of Uhud was fought.

On the 6th of Shawwal, 3 A.H. after offering the Friday prayer, he marched onwards with his one thousand soldiers. On their way to Uhud, the leader of hypocrites, Abdullah bin Ubai, rebelled against the Muslims and withdrew with his three hundred supporters. He said:

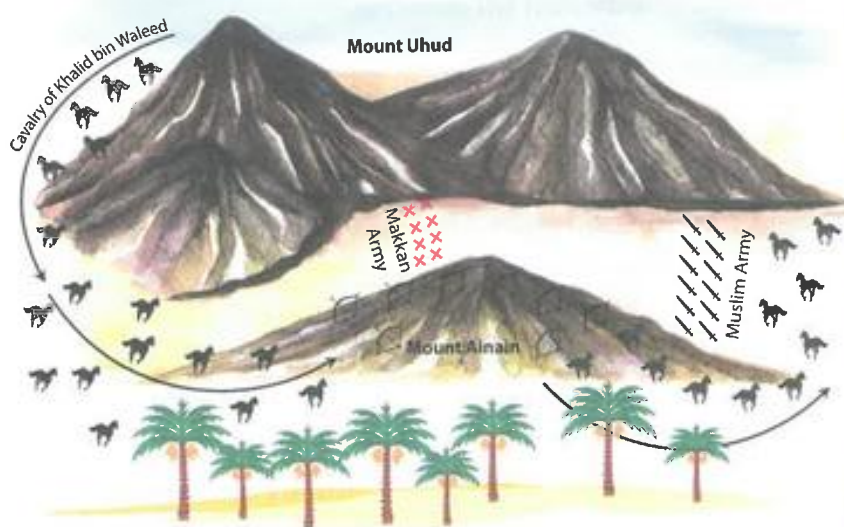
"We do not know why we shall kill ourselves."

By this, he aimed at breaking the high morale of the believers. Despite the fact that now the army was left with only 700 men, Muslims were filled with the enthusiasm of Faith (*Iman*) and wanted to defend the Truth at all costs. The Prophet ﷺ reached Uhud on the 15th of Shawwal early in the morning, with an army of 700 believers. He took up position within the rocks of Uhud to protect the rear. On one side, there was the danger of an attack from the rear. Therefore, the Prophet ﷺ appointed fifty archers on Mount Ainain under the command of Abdullah bin Jubair, with strict instructions not to leave the place at any cost whether they witness the Muslims winning or losing the battle.

The battle began, with Muslims in full command of the whole military action. The great warriors of Islam, Ali and Hamza killed a number of eminent leaders of the Quraish.

The Muslims fought courageously and killed several non-believers. They demonstrated such a spirit of bravery that the non-believers started to flee. During the battle, Hamza ﷺ displayed wonderful feats of gallantry against the overwhelming odds which stood unparalleled and created consternation and confusion in the disbelieving hosts. However, by trickery, he got martyred when Wahshi, a slave of Jubair bin Mut'im, speared him to death. Though the death of Hamza ﷺ was a great loss for the Muslims, they maintained full control over the whole situation on the battlefield. However, when the small army of Islam were recording the second absolute and clear victory over the Makkans, the majority of the archers on the mountainside committed a fatal mistake that turned the whole situation upside down and constituted a source of heavy loss amongst the Muslims.

When the Makkan army began to flee the battlefield, the Muslim soldiers thought that they had gained victory and started collecting the war booty. When the archers, to whom a strict order was given to hold on to their position, saw that, they forgot the orders of the Holy Prophet ﷺ and left their post to partake the booty. Abdullah bin Jubair ﷺ reminded them about the Holy Prophet's ﷺ warning but they did not listen to him. Only ten archers, including Abdullah bin Jubair ﷺ remained at their position. When Khalid bin Waleed (who was still a non-believer) saw that the Muslim archers had left their post, he went round to the other side of the mount of Uhud with his group and after killing the remaining few archers, attacked the Muslims who were busy in collecting the booty. At this, the Makkan army returned to counter attack the Muslims. When the Muslims found themselves under the swords of the enemy, they panicked and complete confusion prevailed among them. A lot of them got confused and did not know where to go. At this



A hypothetical scene of the battlefield of Uhud.

The Battle of Uhud

13th Shawwal, 3 A.H.

"And Allah did indeed fulfil His promise to you when you were killing them (your enemy) with His permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love."

(Surah Aal-e-Imran, Verse:152)

awkward moment, they heard someone calling, "Muhammad ﷺ is killed". This news made them even more bewildered and their morale broke down. Some of them even stopped fighting, slackened and cast down their weapons. However, soon they realised that it was a rumour and the Holy Prophet ﷺ was alive. Therefore, the Muslims soon recovered their spirits, came round to their senses and started fighting against the Makkans. Meanwhile, the Prophet ﷺ who had fallen in a ditch after being badly hit by a rock thrown at him, recovered with the help of his Companions and managed to climb up the hill.

During his withdrawal to the hilltop, the Holy Prophet ﷺ settled down in his headquarters on the hillock. The idolaters started their last attack upon the Muslims, however, the Muslims fought them till they drove them down the mountain. Later, the Quraish hunted for the bodies of the martyrs and mutilated them. Hind (wife of Abu Sufyan) mutilated the dead body of Hamza and chewed his liver. She did so in order to avenge the death of her father, Utba, who was killed by Hamza, in the battle of Badr.

Do you know ?

Hanzala bin Abi Amir who was newly married, left for the fight in the cause of Allah, when he heard the call for Jihad. In the battlefield, he made his way through until he reached the leader of Quraish Abu Sufyan and had almost killed him. However, martyrdom was destined for him, for Shaddad bin al-Aswad struck him down and killed him.



The hill of the archers. This photograph was taken by the publisher in 2011.

When the Makkans got ready for departure, Abu Sufyan went up the mountain and said loudly:

"Today we have taken the revenge of Badr. This for that. War is attended with alternate success." Umar رضي الله عنه replied, 'No! They are not the same. Our killed men are housed in Paradise; yours are in Fire.'"

In this battle, seventy Muslims were martyred whereas the Makkans lost twenty-two of their men. The Holy Prophet ﷺ spent the night pondering over the situation. He feared that the idolaters might regret and decide to invade Madinah again. Therefore, the next morning he ordered the Muslim army to march on and encounter the enemy of Islam. The Muslims marched and encamped at Hamra' Al-Asad about eight miles from Madinah. The Holy Prophet's ﷺ guess of a possible return of the idolaters proved to be absolutely true. When the Quraish got to know about the presence of the Muslims, they deemed it safest to go back to Makkah.

Significance of the Battle of Uhud

- The battle of Uhud taught a great lesson to the Muslims that they should obey the Holy Prophet ﷺ in all conditions and remain united and disciplined.
- When this event took place, the hypocrisy of the hypocrites was declared very openly to the Muslims. Besides, the wisdom in this setback for Muslims is that if they are always able to overpower, some people who are not believers will join them and the truthful will not be distinguished from the others. On the other hand, if they continuously face defeat then the objective of the mission will never be met. So the wisdom in the presence of both circumstances is the distinction between the truthful and the deceitful.
- Martyrdom is the highest rank of the true friends of Allah ﷻ and many Companions رضي الله عنهم were honoured by martyrdom in the Battle of Uhud.
- In Surah-Aal-e-Imran, rather than coming down hard on Muslims, Allah ﷻ addressed them regarding this battle, with a mild reproach.
- This battle cannot be termed as 'defeat', since in the face of defeat, the party not only suffers from loss of lives but the enemy captures their men, goods and even the territory. In this case, the Quraish could neither get any captives, booty nor the land. Rather, they were chased by the Muslims for about fifty miles.

4th Year of Hijrah (625 C.E.)

◆ Expulsion of The Banu Nadeer

The Jews were very happy at the loss of lives of the Muslims. The Banu Nadeer tried to make an attempt to kill the Holy Prophet ﷺ when he went to them and asked for help to pay the blood money of some people who were killed by a Muslim, mistakenly. The Banu Nadeer's leader made a plan to kill him but the Holy Prophet ﷺ was informed through a revelation. As the Banu Nadeer had violated the treaty and after the battle of Uhud showed hostility, openly, the Prophet ﷺ laid siege around their fortress for fifteen days. The Jews who had taken refuge in their fortress, finally surrendered and were told to leave Madinah. Most of them settled in Khyber while some went towards Syria.

5th Year of Hijrah (626 C.E.)

◆ The Battle of Ahzaab*

Reason

Soon the Jews of Madinah started conspiring against the Muslims once again as they were very eager to avenge their lost pride. Hence, twenty chiefs of the Jews with some leaders of the Banu Nadeer, went to Makkah to negotiate an unholy alliance with the Quraish. Then they set out for the Banu Ghatfan, called them to do the same and they responded positively. The Jewish delegation then started a fresh effort and toured some parts of Arabia and managed to incite the confederates of disbelievers against the Prophet ﷺ and his Message.

Events

Quraish, Kinanah and other allies from Tihama rallied and recruited an army under the leadership of Abu Sufyan. Beside the Jews and Quraish, the following were the main tribes which took part in the battle: Banu Ghatfan, Banu Murah, Banu Fazarah, Banu Sulaim, Banu Sa'ad, Banu Asad and a number of small tribes. They all headed for Madinah and gathered in its vicinity at a time already agreed upon. It was a great army of 10,000 fighters. They in fact, outnumbered the Muslims in Madinah.

Do you know ?

During the siege, Muslims did not have enough provisions and they had to go without food for three consecutive days and had to tie stones on their bellies. The Prophet ﷺ upon complaint from a Companion about the hunger, uncovered his belly and there were two stones tied over it.

*Ahzaab means the Confederates. This battle is also known as the Battle of Trench.

The Prophet ﷺ got information about the enemy's preparation for an attack. As usual, he consulted his Companions. In the council, he liked and accepted the opinion of Salman Farsi, an Iranian, who suggested to dig a trench around Madinah in order to prevent the enemy from entering the city. Therefore, it was decided that they would dig trenches as defensive lines. The Muslims, with the Holy Prophet ﷺ as their head, started to dig a trench around Madinah (a new stratagem, not known in Arabia before).

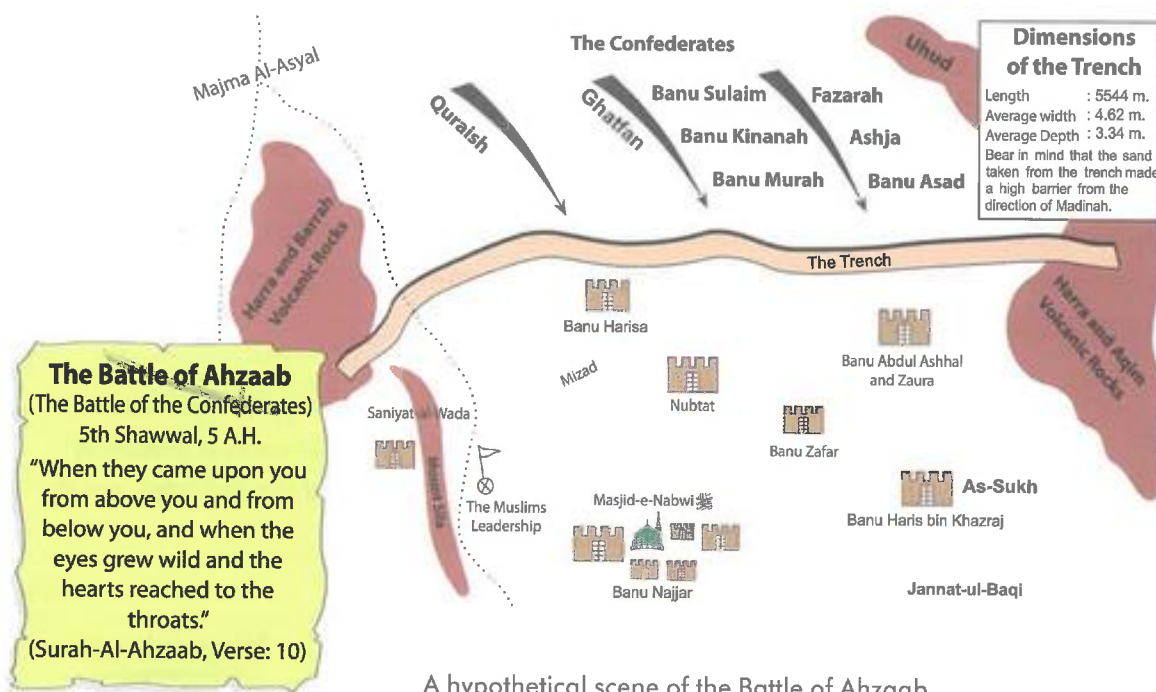
The northern part of Madinah was the most vulnerable while the other sides were being surrounded by volcanic mountains and palm orchards. The Holy Prophet ﷺ, as a skillful military expert, understood that the confederates would march from that direction, so the trench was ordered to be dug on the northern side. The Muslims went on digging the trench for several days. Severe hunger, bordering on starvation, could not dissuade or discourage them from achieving their objective.

The allied forces, which numbered as many as ten thousand fighters, rushed towards Madinah under the joint command of Abu Sufyan. They were overwhelmed because of their number and were determined to crush the Muslims and the power of Islam forever. When they reached Madinah, they were surprised to see a wide trench standing as a great obstruction. As they had enough supplies of arms and provisions, they decided to lay siege to Madinah claiming that Muhammad ﷺ would soon be starved out along with his Companions, and that victory would be theirs. Thus they settled down in the vicinity of Madinah. The Muslims, about 3000 in number, entrenched themselves with the trench standing as a barrier between them and the non-believers. The idolaters began to maneuver around the trench trying hard to find a vulnerable spot through which they could infiltrate into Madinah. To halt their enemies from approaching closer, the Muslims hurled arrows and engaged in skirmishes with them.

The Jews of Banu Quraizah, who had signed a treaty of peace with the Holy Prophet ﷺ, kept aloof so far. Hai bin Akhtab, the leader of the exiled Banu Nadeer went to Ka'ab bin Asad, the chief of Banu Quraizah and asked him to join the allies. At first, Ka'ab hesitated to do so, but later he agreed. On knowing this, the Holy Prophet ﷺ sent Sa'ad bin Mu'az and Sa'ad bin Ubaidah to Banu Quraizah to remind them of the treaty with the Muslims, but the Jews replied:

*"We do not know who Muhammad ﷺ is and what is the treaty?"**

* Ibn Jarir Al Tabari, "Tarikh al-Rasul wal-Muluk."



A hypothetical scene of the Battle of Ahzaab.

The Holy Prophet ﷺ was briefed on this situation and the Muslims understood their critical position. They now faced a huge army at the front and their back was open to the attack of the Banu Quraizah. The siege got prolonged as it lasted for about a month. At that moment, Allah ﷻ the Glorious and Exalted, helped create a situation that led to the conflict between the enemies of Islam and later on their complete defeat. Nuaim bin Masood ؓ who belonged to the tribe of Ghatafan, came to the Holy Prophet ﷺ and declared that he had embraced Islam secretly. He asked the Holy Prophet ﷺ to order him to do any thing that might benefit the Muslims. The Holy Prophet ﷺ asked him to do anything that could help the Muslims, therefore, Nuaim ؓ created dissension among the groups of enemy. He met the chiefs of Banu Quraizah and said not to trust the Quraish unless they promised to give them some of their men as captives. Then he went to the leaders of the Quraish and advised them that the Jews maintained regular correspondence with the Muslims. So he advised them not to send the hostages to the Jews. As a third task, he did the same with the people of Ghatfan who did not know that he had embraced Islam.

Nuaim's ؓ scheme proved successful and a state of distrust and suspicion arose among the allies. It was a critical time and the Muslims were supplicating to Allah ﷻ to protect them. The Holy Prophet ﷺ on his part invoked Allah's ﷻ wrath on the Confederates, supplicating:

"O Allah! You are quick in account; You are the sender of the Book; we beg you to defeat the Confederates." (Sahih Bukhari)

Allah ﷻ, the Glorious, responded to the call of the Muslims. A severe storm of wind, rain and cold struck them so hard that the enemies' tents were blown away, their cooking vessels and other equipment were over thrown and their animals ran away in terror. At night time, the Prophet ﷺ dispatched Huzaifa bin Al-Yaman ؓ to hunt around for news about the enemy. He found out that the allied forces were preparing to leave as they were frustrated over their inability to achieve their target. Allah ﷻ really did fulfill His promise, spared the Muslims from fighting a formidable army, and inflicted a heavy blow on the Confederates. In this regard, Allah ﷻ says:

“O you who believe! Remember Allah’s favour to you, when there came against you hosts and We sent against them a wind and forces that you saw not (i.e. troops of Angels during the Battle of the Confederates). And Allah is Ever All-Seer of what you do.”
(Surah-Al-Ahzaab, Verse: 9)

This battle proved to be a battle of nerves rather than of loss of human lives. No bitter fighting was recorded, yet it was one of the most decisive battles in the early history of Islam and proved that no forces, however huge, could ever exterminate the power of Islam which was steadily increasing in Madinah.

Do you know?

The Battle of Confederates (Ahzaab) is also known as the Battle of Trench (Al-Khandaq).

When Allah ﷻ forced the Confederates to evacuate, the Prophet ﷺ was in a position to confidently declare that from next time onward, he would take the initiative in war and would not wait for the land of Islam to be invaded.



A recent picture of Masajid-as-Saba' constructed on the venue of the Battle of Ahzaab.

Significance of the Battle of Ahzaab

- The defeat in the Battle of Ahzaab was a great loss for the Quraish as their influence amongst the Arab tribes had received a serious blow. Their trade route to Syria was blocked and they faced a great disgrace.
- In this battle, the Muslims defended themselves by digging the trench. The Makkans were not aware of this technique, so it confused them. They were prevented from attacking Madinah and could not continue the siege. Finally they suffered a crushing defeat.
- Although the Muslims had to face starvation and severe cold along with lack of provisions, their morale remained high. They remained united and steadfast, and passed through all these tribulations successfully.

◆ End of The Banu Quraizah

The Jewish tribe of Banu Quraizah had helped the enemy against the Muslims. They had agreed to provide them the way to the Muslim camps and stop their supplies. Therefore after the battle, the Holy Prophet ﷺ laid siege to their fortress for more than twenty five days. Finally, they surrendered and the Prophet ﷺ agreed to accept their request that they be judged by their former ally, Sa'ad ibn Muaz ؓ. He gave the decision according to the Torah that Banu Quraizah's men would be killed, their women and children would be made slaves and their belongings be taken as booty. As this was not the decision of the Holy Prophet ﷺ but a commandment taken from their own Book, the Banu Quraizah did not go against it. As a result, the three major tribes of the Jews were now no longer in alliance with the Holy Prophet ﷺ.

6th Year of Hijrah (627 C.E.)

◆ Treaty of Hudaibiya

It was in the sixth year of Hijrah when the Holy Prophet ﷺ had a dream, that he had entered the Ka'abah with his followers and was performing *Umrah* (lesser pilgrimage). As soon as he informed his Companions ؓ and the other Muslims living around Madinah, of his dream, some fourteen hundred Muslims got ready to accompany him on this journey.

The Prophet ﷺ marched towards Makkah with his fourteen hundred followers including his wife, Umm-e-Salmah ؓ. Abdullah Ibn-e-Makhtum ؓ (a blind Companion ؓ) was appointed to deal with the affairs of Madinah in the absence of the Holy Prophet ﷺ. The Muslims carried no weapons with them except their sheathed swords as they had no

intention of fighting. As they approached a place called Zul Hulaifa, the Holy Prophet ﷺ ordered that the sacrificial animals be garlanded and all the believers should put on their *Ihram*. On reaching Hudaibiya, a place near Makkah, he dispatched a man to hunt around for news of the enemy. The man came back to tell the Prophet ﷺ that the Quraish army had gathered to oppose him and that the road to Makkah was completely blocked. The Holy Prophet ﷺ consulted his Companions ؓ, who were of the opinion that they would fight no one unless they were forbidden from performing *Umrah*.

The Quraish, held a meeting during which they considered the whole situation and decided for reconciliation. Hence time passed and the negotiations went on but with no results. Then the Prophet ﷺ appointed Uthman bin Affan ؓ, as the suitable envoy. Uthman ؓ went to Abu Sufyan and other chiefs and told them that the Muslims had come only to visit Ka'abah and perform *Umrah* and that they had no intention to fight them. He also assured them that after the performance of the ceremonies, they would depart peacefully. Although the Quraish did not allow the Holy Prophet ﷺ and other Muslims to enter Makkah, they gave Uthman ؓ the permission to perform *Umrah* but he refused the offer, saying:

"How is it possible that I avail myself of this opportunity while the Prophet ﷺ is denied of it?"

◆ Bait Ar-Rizwan

The Muslims waited for the arrival of Uthman ؓ with mingled feelings of fear and anxiety. But his arrival was considerably delayed and a rumour spread that he might have been killed by the Quraish. The Muslims were greatly worried and took a solemn pledge at the hand of the Prophet ﷺ that they would sacrifice their lives to avenge the death of Uthman ؓ and stand firmly by him under all conditions. The Prophet ﷺ kept his left hand on behalf of Uthman ؓ. This pledge goes by the name of "Bait Ar-Rizwan" (a covenant of fealty).

It was sworn under a tree, and the Qur'an refers to this pledge in the following verse:



The site of the Treaty of Hudaibiya.

"Indeed, Allah was pleased with the believers when they gave their Bait (pledge) to you (O Muhammad ﷺ) under the tree." (Surah-Al-Fatah, Verse: 18)

Later the rumour proved to be false as Uthman ﷺ returned from Makkah, safe and sound. When the Quraish saw the firm determination of the Muslims to shed the last drop of blood for the defence of their faith, they realised that Muhammad's ﷺ followers could not be frightened by these tactics. After some interchange of messages, they agreed to conclude a treaty of reconciliation and peace with the Muslims. The clauses of the treaty were as follows:

Treaty of Hudaibiya

1. The Muslims shall return this year without performing *Umrah* and come back next year, but they shall not stay in Makkah for more than three days.
2. They shall not come back armed but can bring with them swords only sheathed in scabbards and these shall be kept in bags.
3. War activities shall be suspended for ten years, during which both parties will live in full security and neither will raise a sword against the other.
4. If anyone from the Quraish goes over to Muhammad ﷺ without his guardian's permission, he should be sent back to the Quraish, but should any of Muhammad's ﷺ followers return to the Quraish, he shall not be sent back.
5. Whosoever wishes to join Muhammad ﷺ, or enter into a treaty with him, should have the liberty to do so; and likewise, whosoever wishes to join the Quraish, or enter into a treaty with them, should be allowed to do so.

While the Holy Prophet ﷺ and Suhail bin Amr, who had been sent by the Quraish, were writing the document, suddenly his son, Abu Jandal ﷺ (who had accepted Islam and his father had imprisoned and tortured him due to his conversion to Islam) walked in fetters after having escaped from the prison. When Suhail saw Abu Jandal ﷺ, he hit him on the face and took hold of his collar, saying:

"Muhammad, the agreement between us was concluded before this man came to you."

The Holy Prophet ﷺ replied, “*You are right.*” Suhail began to pull his son roughly by his collar and dragged him away to return him to the Quraish, while Abu Jandal ﷺ shrieked at the top of his voice:

“Am I to be returned to the polytheists that they may entice me from my religion, O Muslims?” and that increased the people’s dejection.

The Holy Prophet ﷺ said:

“O Abu Jandal, be patient and control yourself, for Allah will provide relief and a means of escape for you and those of you who are helpless. We have made peace with them and we cannot deal falsely with them.”

Apparently, the terms of the treaty seemed humiliating to the Muslims. On their way to Madinah, Allah ﷻ revealed a Surah of the Holy Qur’an entitled, “Al-Fatah” (The Victory). The chapter starts as follows:

“Verily, We have given you (O Muhammad ﷺ) a manifest victory.”
(Surah-Al-Fatah, Verse: 1)

After receiving this revelation, the Prophet ﷺ sent for Umar ﷺ that what he considered a humiliating retreat was a great victory in the eyes of Allah ﷻ. Umar ﷺ was now fully convinced that it was an obvious moral victory for the Muslims. This treaty of Hudaibiya not only gradually paved the way to the conquest of Makkah, but it also allowed the Muslims to concentrate on taking effective measures against the danger of an invasion from the Jews at Khyber.

Fruitful result of the Treaty of Hudaibiya

Before the treaty, the non-believers of Makkah had no contacts with the Muslims of Madinah but after that, the Makkans started to visit Madinah for business terms and also due to their family relations with the *Muhajireen* ﷺ. There they observed the social life of the Muslims and were impressed by their morals, righteousness, sincerity and courtesy. The Muslims won their hearts. According to historians, the number of new converts in the Faith increased rapidly after the treaty of Hudaibiya. Khalid bin Waleed ﷺ and Amr bin al-Aas ﷺ who later proved to be assets to Islam, also embraced Islam during the same period.

7th Year of Hijrah (628 C.E.)

Letters to the Kings and Emperors

One of the terms of the treaty of Hudaibiya said that there would be no war between the

Muslims and the Quraish for ten years. Hence taking advantage of this peaceful phase, after his return from Hudaibiya in the month of Zil Hajj, the Holy Prophet ﷺ sent his ambassadors to different rulers, inviting them to Islam. He selected some intelligent Companions and entrusted them with letters to the various heads and kings of the states.

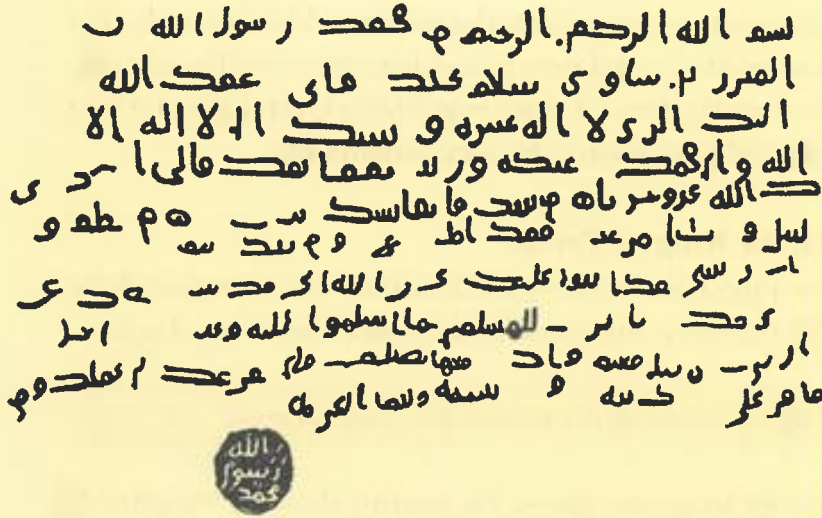


Image of the letter sent to the Governor of Bahrain.

The following Companions were sent to various rulers:

Ambassadors of the Prophet ﷺ	To whom letters were sent
1. Amr bin Umaiyah	Negus, the King of Abyssinia
2. Hatib bin Abi Baltah	Muqawqis, the King of Egypt
3. Abdullah bin Huzaifah	Chosroes, the King of Persia
4. Dihyah Kalbi	Heracleus, the Emperor of Byzantine
5. Ala'a Al-Hadrami	Munzir bin Sawa, the Governor of Bahrain
6. Salit bin Umar	Haudhah bin Ali, the Chief of Yamamah
7. Shuja bin Wahab al-Asadi	Harith Ghassani, the King of Damascus
8. Amr bin al-Aas	Jaifer and his brother, Abd bin Al-Julandai, the Rulers of Oman

1. Negus, the King of Abyssinia

Negus, the king of Abyssinia, whose name was Ashamah bin Al-Abjar, received the Holy Prophet's ﷺ message, delivered by Amr bin Umaiyyah Ad-Darmi ﷺ. He embraced Islam.

2. Muqawqis, the King of Egypt

Hatib bin Abi Baltah ﷺ was chosen to communicate the message. Muqawqis did not embrace Islam but behaved respectfully and sent presents to the Holy Prophet ﷺ. Among the presents were two maids. One of them was Maria Qibtia ﷺ who was married to the Holy Prophet ﷺ and gave birth to his son, Ibrahim ﷺ.

3. Chosroes (Khusro Parwez), the King of Persia

The Emperor of the Persian Empire, Khusro Parwez (Chosroes) was outraged at the boldness of the Holy Prophet ﷺ that in his letter he had addressed him on equal terms:

"From Muhammad ﷺ bin Abdullah to Chosroes the Chief of Persia."

He was so enraged that he tore the letter into pieces. On hearing this, the Prophet ﷺ remarked:

"May Allah tear his empire into pieces."

Chosroes went so far as to order the Governor of Yemen to arrest the Prophet ﷺ. When his men reached Madinah, the Holy Prophet ﷺ said to them:

"Of course Islamic rule would prevail in the Persian Empire." The Holy Prophet ﷺ also surprised them by informing, "My Lord has killed Chosroes last night."

The prophecy turned out to be true as Chosroes' son assassinated him that night. Afterwards, there was great chaos in the Persian Empire, and finally it fell apart. The Governor of Yemen threw off the yoke of the Persian Empire and became a follower of Islam.

4. Heracleus, the Emperor of Byzantine

When Heracleus received the letter, he sent for some Arabs who were there on a trade mission in Syria, for enquiry. Abu Sufyan (who was a non-believer at that time) happened to be there on a trade mission. He was taken before the Emperor and on his enquiry, he confirmed the truthfulness of the Prophet ﷺ. The Emperor was very impressed with what was told to him and remarked that Islam was the message of truth; but he did not embrace Islam.

5. Munzir bin Sawa, the Governor of Bahrain

The Holy Prophet ﷺ dispatched Ala'a Al-Hadramiؓ to the governor of Bahrain, carrying a letter, inviting him to embrace Islam. In reply, he wrote:

"Allah's Messenger! I read your letter, which you wrote to the people of Bahrain extending to them an invitation to Islam. Islam appealed to some of them and they entered the fold of Islam, while others did not find it appealing. In my country, there live Magians and Jews and therefore you may inform me of the treatment to be extended to them."

The Holy Prophet ﷺ praised him and instructed him to pardon the offenders.

6. Haudhah bin Ali, Chief of Yamamah

When Haudhah received the message of the Prophet ﷺ, he replied:

"Your teachings are very nice and if there is a share for me in your kingdom, I am ready to follow."

The Holy Prophet ﷺ sent him an answer in the negative.

7. Harith Ghassani, the King of Damascus

He got angry after reading the letter and ordered his army to attack Madinah and kill the Holy Prophet ﷺ. Therefore, the Muslims awaited an attack every day, but his army never appeared.

8. Rulers of Oman

Amr bin Al-Aasؓ was chosen to carry the letter to the rulers of Oman where Jaifer and his brother Abd bin Al-Julandai ruled. Both the brothers embraced Islam.

◆ The Battle of Khyber

Reason

The Jews of Banu Qainuqa and Banu Nadeer had settled in Khyber after their expulsion from Madinah. When they heard about the treaty of Hudaibiya, they did not like the reconciliation among the Quraish pagans and the Muslims. So they started planning to attack Madinah in order to regain their lost prestige. The Prophet ﷺ had hardly spent a month after returning from Hudaibiya when he came to know through intelligence, about the proposed plot of the Jews to attack Madinah. Thus he commanded the Muslims to prepare for an attack on Khyber.

Events

The Holy Prophet ﷺ chose Siba bin Arfath Al-Ghifani to run the affairs of Madinah in his absence and set out with his sixteen hundred Companions in the month of Muharram, 7 A.H. and reached Khyber. The Muslims camped and slept that night near Khyber without the Jews realising their presence. In the morning after Fajr prayer, Muslims proceeded towards the Jews' forts. When they encountered the Jews who had come out to work in their fields, they were caught by surprise and began to shout, "Muhammad ﷺ has come along with his force!" The Prophet ﷺ said:

Do you know?

Khyber is a Hebrew word which means "fort".

"Allah is Great, Khyber is ruined, Allah is Great, Khyber is ruined, Behold! When we descend amidst the people, it will dawn a bad day for those who have been warned (but have not taken heed)" (Sahih Bukhari)

The Battle Begins

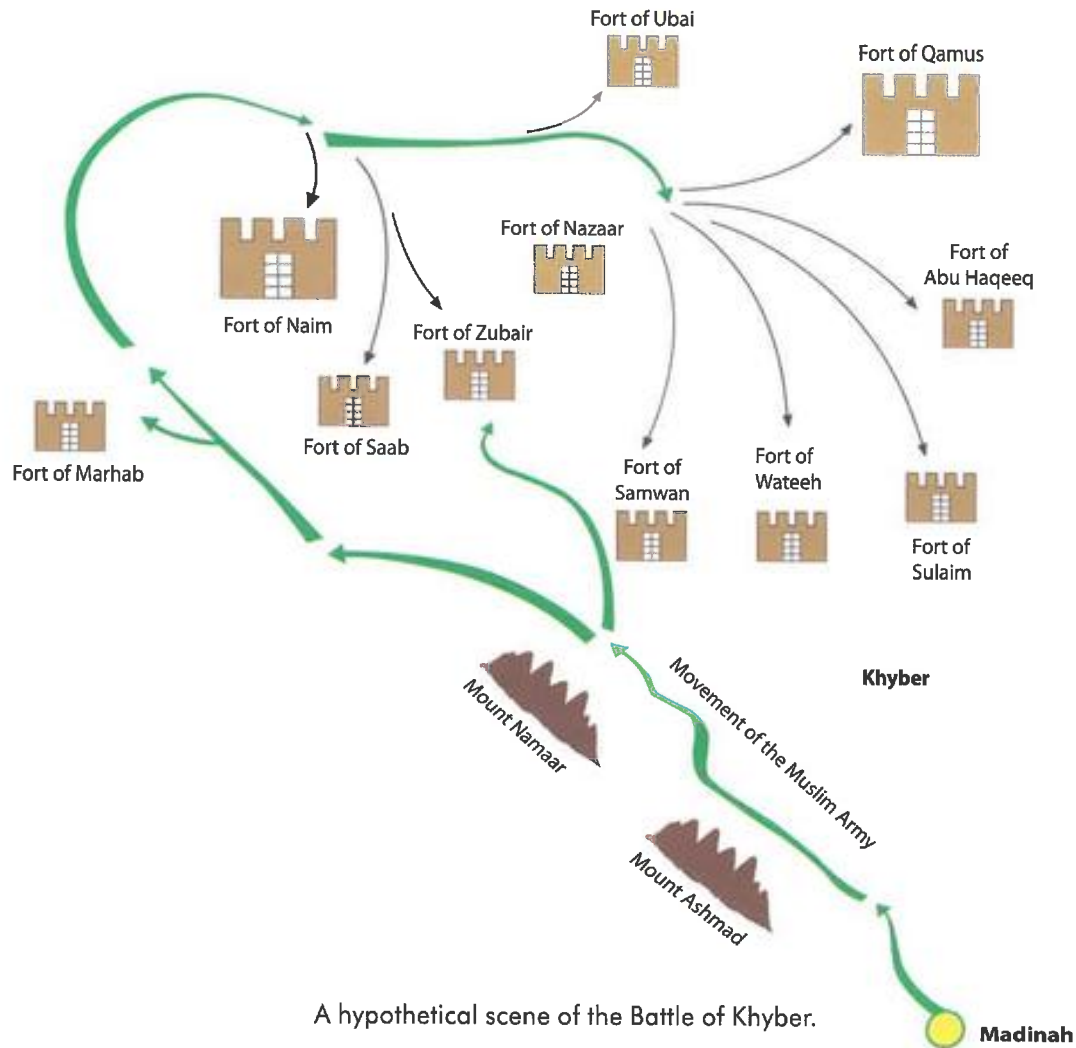
The Jews immediately rushed to their forts and fortified themselves. There were several forts in Khyber. The big forts were Naim, Sulaim, Qamus, Nabat, Qisarah, Shaq and Marbat. The Holy Prophet ﷺ did not want a long siege. When he realised that the Jews were prepared to fight, he commanded to attack them.

The first battle took place near the fort Naim in which Mahmood bin Muslima was martyred but the fort was conquered. The Muslims captured all the small fortresses but it seemed difficult to capture the famous fort of Qamus. The fight prolonged to twenty days. Each day, they had to return without success. One night, the Holy Prophet ﷺ said:

"Tomorrow I will give the standard to a man who loves Allah and His Prophet and Allah, and His Prophet love him." (Sahih Bukhari)*

Next morning, everyone gathered around the Prophet ﷺ hoping that he was the one the Prophet ﷺ had mentioned last night. The Prophet ﷺ called for Ali who had developed an eye sore. The Prophet ﷺ supplicated and applied his saliva to his eyes and the infection was cured. Then he asked Ali to lead the battalion and extend an invitation of Islam prior to it. Seeing the Muslims under the command of Ali, Marhab, the famous warrior came out to fight him. Marhab was killed by Ali's single stroke of the sword and the fort of Qamus was captured.

* flag or banner (in Arabic, Liwa)



After losing their strongest fort, Qamus, the Jews realised that the end had come. They requested the Holy Prophet ﷺ to grant them peace on the condition that they would pay half of the produce of their lands to the Muslims. The Prophet ﷺ accepted their request, and their lives, property, women and children were left untouched. Thus, in this expedition, the Muslims got a huge supply of dates as booty. The number of Muslims who were martyred was 16 or 18 while 93 Jews were killed.

Significance of the Battle of Khyber

- After the battle of Khyber, the Muslims emerged as the most powerful force in Arabia.
- The Jews lost their power and prestige after the conquest of Khyber by the Muslims. This marvellous victory totally finished the supremacy of the Jews.
- The provisions taken at Khyber were so much that Ibn Umar رضي الله عنه said, *"We never ate our fill until we conquered Khyber."*

- Allah ﷻ cast fear into the hearts of the people of Fidak who lived near Khyber. They hastened to ask for peace and be allowed to live in safety and agreed to give *Jizya*. Thus the Holy Prophet ﷺ made a peace agreement with them.
- While returning from Khyber to Madinah, the Prophet ﷺ married Safiyah bint Hai ﷺ who was the widow of a Jewish chief. She accepted Islam at the Holy Prophet's ﷺ invitation. This marriage had a great impact on the Jews, with the result that many of them accepted Islam.



A recent view of the ruins of Khyber.

◆ The Holy Prophet ﷺ Performs Umrah

According to the first clause of the treaty of Hudaibiya, the Muslims were now free to visit the Ka'abah and perform *Umrah*. Allah ﷻ had already informed the Prophet ﷺ about this event in these words:

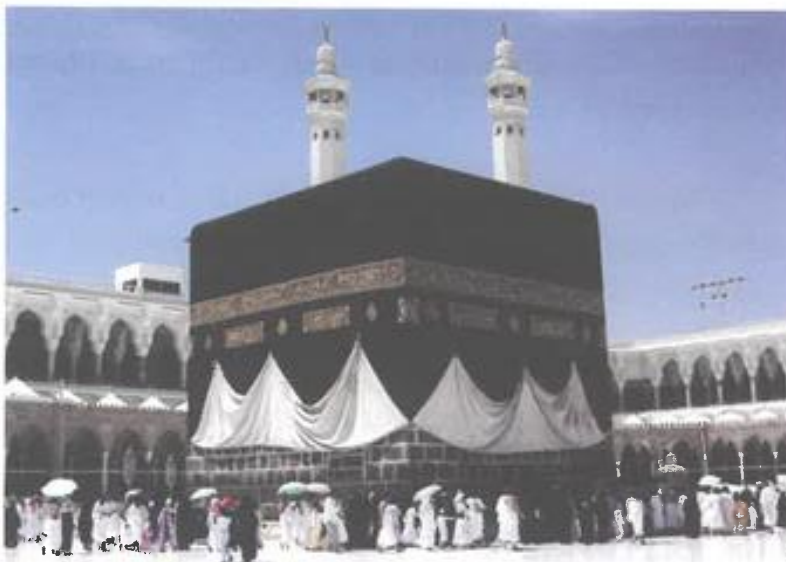
“Indeed Allah shall fulfil the true vision which He showed to His Messenger (i.e. the Prophet ﷺ saw a dream) in very truth. Certainly, you shall enter Al-Masjid-al-Haram, if Allah wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.” (Surah-Al-Fatah, Verse: 27)

In the month of Zil Qa'dah, the 7 A.H., the Holy Prophet ﷺ ordered his people to make preparations to perform *Umrah*. He proceeded with 2000 men along with some women and children and 60 camels for sacrifice. The Muslims took their weapons with them, fearing the treachery of the Quraish, but left them with a party of two hundred men at a place

some eight miles away from Makkah. They entered the city with the swords in their scabbards and were saying:

"Labbaik Allahumma Labbaik" (Here I am! At Your service O Allah ﷻ!).

The Quraishites had left the place and retired to their tents on the adjoining hills. The Muslims performed the usual circumambulation vigorously and briskly; and on recommendation by the Holy Prophet ﷺ, they did their best to appear strong and steadfast in their circumambulation as the polytheists had spread rumors that the Muslims were weak because the fever of Yathrib (Madinah) had sapped their strength.



8th Year of Hijrah (629 C.E.)

◆ The Battle of Mu'tah

Reasons

It was the most significant and the fiercest battle during the lifetime of the Prophet ﷺ. It took place in Jamadi-ul-Ula in the 8th year of Hijrah. Mu'tah is a village that lies on the geographical borders of Syria.

The Holy Prophet ﷺ had sent Harith bin Umair Al-Azdi ؓ to carry a letter for the ruler of Basra inviting him towards Islam. On his way, he was intercepted by Shurahbeel bin Amr Al-Ghassani, the governor of Al-Balqa and a close ally of Caesar, the Roman (Byzantine) Emperor. Harith bin Umair ؓ was tied and killed by Al-Ghassani.

Killing of envoys and messengers was considered a crime and amounted to the degree of declaration of war. The Holy Prophet ﷺ was shocked on hearing the news and ordered that an army of 3000 men be mobilised and dispatched to the north to discipline the transgressors.

Events

Zaid bin Haritha ﷺ was appointed to lead the army. Jafar bin Abi Talib ﷺ was to replace him if he was killed and Abdullah bin Rawaha ﷺ would succeed Jafar ﷺ in case he was also killed. A white banner was raised and handed over to Zaid bin Haritha ﷺ. The Holy Prophet ﷺ recommended that they reach the scene of Harith bin Umair's ﷺ murder and first invite the people to accept Islam. Should they respond positively, then no war would ensue, otherwise fighting them would be the only alternative left. The Holy Prophet ﷺ ordered them:

"Fight the disbelievers in the name of Allah; neither breach a covenant nor entertain treachery and under no circumstances a child, a woman, an ageing man or a hermit should be killed; moreover neither date palm trees should be cut down nor homes demolished."

The Battle Begins

The Muslim army marched northward to Maan, a town bordering Syria. There, news came to the effect that Heraclius had mobilised 100,000 troops with another hundred thousand men of Arabian tribes allied to the Romans. The Muslims, on their part had never thought of encountering such a huge army. They were at a loss about what course to follow and spent two nights debating these unfavourable conditions. However, the blessed Companions ﷺ decided on launching a direct attack upon such a large army.

Thus fighting was initiated and Zaid bin Haritha ﷺ, Jafar bin Abi Talib ﷺ and Abdullah bin Rawaha ﷺ were martyred, respectively in that order. The Muslim army then chose Khalid bin Waleed ﷺ as their leader. He realised that the Muslims were in a grave situation and began to follow a different course of encounter. He reshuffled the right and left flanks of the Muslim army and introduced forward, a division from the rear, in order to cast fear into the hearts of the Romans by deluding them that fresh reinforcement had arrived. The Muslims engaged the enemy in sporadic skirmishes. In the evening the fight was postponed till the next day.

The next day, Khalid bin Waleed ﷺ spread out his men in a long line as though he was going to envelop the enemy. The Byzantines, seeing this new strategy, believed that they were being entrapped and drawn into the heart of the desert. They stopped the pursuit and did not advance to fight. Thus Khalid bin Waleed ﷺ, according to his plan, tactically withdrew the army from Mu'tah and brought it back safely. The Muslims managed to return to Madinah with the slightest losses.

Significance of the Battle of Mu'tah

- The Prophet ﷺ and the Companions ﷺ were in great sorrow on the loss of so many brave men; especially their three generals.
- Though the battle did not satisfy the Muslims' objective of avenging Harith bin Umair's ﷺ murder, it resulted in a far-ranging impact and attached to the Muslims, a great reputation in the battlefields.
- The battle proved that the Muslims were strong and determined people who would fight their oppressors in every way.
- Moreover, it gave evidence that Allah ﷻ backed them and that Muhammad ﷺ, was truly the Messenger of Allah ﷻ.
- In the light of these new strategic changes, the Bedouins began to reconcile themselves with the new, uprising faith and several headstrong tribes like the Banu Sulaim, Ashja, Ghatfan, Dhubyan, Fazarah and others came to profess Islam of their own free will.



◆ Treaty of Hudaibiya Stands Dissolved

According to the terms of the treaty of Hudaibiya, the Arab tribes were given the option to join either of the parties; the Muslims or the Quraish, into a treaty alliance. Should any of these tribes suffer aggression, then the party to which it was allied would have the right to retaliate. The Banu Bakr joined the Quraish and the Banu Khuza' joined the Muslims. Though they lived in peace for sometime, the Quraish eventually incited the Banu Bakr to attack the Khuza' tribe. So in the 8th year of Hijrah, without caring about the clauses of the treaty and taking advantage of the dark of night, the Banu Bakr attacked the Banu Khuza'. The Quraish helped them with men and arms taking advantage of the darkness. Pressed by their enemies, the tribesmen of Khuza' took shelter in the Ka'abah, but there too, their lives were not spared. Nawfal, the chief of the Banu Bakr, chased them inside the *Haram* of the Ka'abah where bloodshed was forbidden. The Banu Khuza' complained to the Quraish but got no redress. Then a deputation of the Banu Khuza' met the Holy Prophet ﷺ asking the Muslims to rise in their defense.

The Prophet ﷺ sent a message to the Quraish with the following three conditions and asked them to accept any one of them:

1. To pay blood money for the victims of the Khuza'.
2. To terminate their alliance with the Banu Bakr.
3. To consider the treaty of Hudaibiya as nullified.

The Quraish rejected the first two conditions and sent a message to the Prophet ﷺ, saying that they would accept the third condition. This behaviour on the part of the Quraish was clearly a breach of the treaty of Hudaibiya and was obviously an act of hostility against the allies of the Muslims, i.e. the Banu Khuza'. The Quraish immediately realised the grave situation and feared the horrible consequences. They immediately called for an emergency meeting and decided to delegate their chief, Abu Sufyan, to Madinah for the renewal of the truce.

Abu Sufyan immediately went to see the Holy Prophet ﷺ, but the latter was well aware of his tricks and did not give him any assurance. He then approached Abu Bakr ؓ and Umar ؓ but they too refused to interfere. At last, he went to see Ali ؓ but he also regretted his inability to do anything for him. Thus, Abu Sufyan returned to Makkah in a state of bitter disappointment and submitted a report of his meeting. Although the Makkans were dismayed, they did not expect any danger.

◆ The Holy Prophet's ﷺ Preparation for The Conquest of Makkah

For over twenty years, the Quraish had been a constant source of trouble and misery to the Muslims. They had attacked Madinah thrice with the hope of completely crushing the strength of Islam but failed. Now, it was a great chance to punish the Quraish for their treachery and misconduct. Therefore, the Holy Prophet ﷺ asked his followers to prepare for war. He kept his plans secret so that the common man in Madinah should not get to know about them. After making full preparations, on the 10th of Ramadan, 8 A.H., the Prophet ﷺ proceeded to Makkah at the head of ten thousand soldiers.

Do you know

One of the Companions ؓ, Hatib bin Abi Balta ؓ, who had some relations at Makkah and who was anxious about their safety, secretly sent a letter to them informing them of what the Muslims intended to do. But the Prophet ﷺ was informed by Allah ﷻ through a revelation about it. He immediately sent men who overtook the messenger and brought him back with the letter. The Muslims, especially Umar ؓ were very annoyed at the perfidy of Hatib ؓ and wanted a severe punishment for him. Since Hatib ؓ was sincerely sorry for what he had done, the Prophet ﷺ forgave him. It was indeed an imperishable example of forgiveness.

The Quraish were quite unaware of this development of affairs, but the Holy Prophet ﷺ did not wish to take them by surprise. Therefore, on reaching the outskirts of Makkah, he ordered every soldier to light a separate fire for himself, at night. The idea behind this was that the Quraish would be impressed by the might of the Muslims.

In the meantime, Abu Sufyan, went out to survey, where he met Abbas ؓ, the Holy Prophet's ﷺ uncle. He informed Abu Sufyan of the situation and advised him to accept Islam. So Abu Sufyan went along with Abbas ؓ to meet the Prophet ﷺ. There he embraced Islam and became his Companion ؓ. Abbas ؓ urged Abu Sufyan ؓ to warn the Quraish against any aggressive behaviour towards the Muslims. Thus he hastened to Makkah, and there he shouted at the top of his voice and warned against any hostilities, advising them to seek safety either in the vicinity of the Ka'abah, in their own houses or in his house.

Meanwhile, the Holy Prophet ﷺ in the company of the *Muhajireen* and *Ansaar*, proceeded towards the Ka'abah which was infested with idols that numbered 360. One by one, he knocked them down with his bow, while reciting this verse of the Qur'an:

"And say, 'Truth (i.e. Islamic Monotheism or this Qur'an or Jihad against polytheists) has come and Batil (falsehood, i.e. Satan or polytheism, etc.) has vanished. Surely! Batil is ever bound to vanish.'" (Surah Bani Israil, Verse: 81)

Then he returned to the doorway of the Ka'abah and asked the Quraish:

"O you people of Quraish! What do you think of the treatment that I am about to accord to you?"

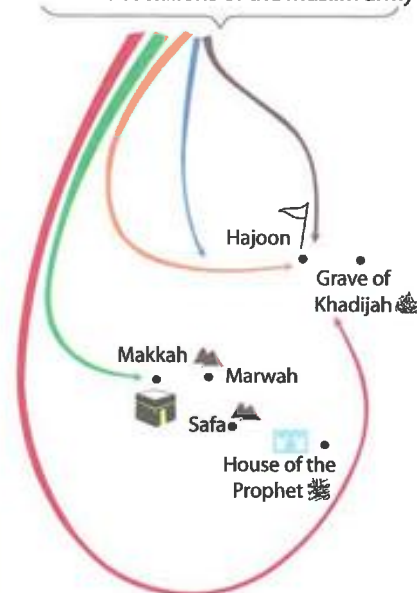
They replied:

"O noble brother and son of noble brother! We expect nothing but goodness from you."

Upon this the Holy Prophet ﷺ said:

"I speak to you in the same words as Prophet Yusuf spoke unto his brothers; He said, 'No reproach on you this day,' (Surah Yusuf, Verse: 92) Go your way, for you are freed ones."

Different battalions of the Muslim army



Remarkable arrival of the Holy Prophet ﷺ along with the Muslim army in Makkah.

Regarding the unique conquest of Makkah and the triumph of the Holy Prophet ﷺ, Allah ﷻ revealed the following the verses:

“When there comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the conquest (of Makkah). And you see that the people enter Allah’s religion (Islam) in crowds.” (Surah-Al-Nasr, Verses: 1-2)

When the time for the prayer approached, the Prophet ﷺ ordered Bilal ؓ to call out the *Azaan*. He called out the *Azaan* from the roof of the Ka’abah and the Prophet ﷺ led the prayer. The Holy Prophet ﷺ stayed in Makkah for 19 days. During that period he defined the ways of Islam and guided people to the path of true success.

The conquest of Makkah was a decisive event that destroyed paganism completely and as a result, the Arabs were able to differentiate between the truth and falsehood and hastened to embrace Islam.

Do you know ?

i) Habbar bin Al Aswad, who had caused a fatal injury to Zainab ؓ, the Prophet’s ﷺ daughter,
ii) Wahshi who killed Hamza ؓ, the Holy Prophet’s ﷺ uncle in the battle of Uhud and iii) Hind, who chewed Hamza’s ؓ liver; all of them begged pardon to the Holy Prophet ﷺ on the day of the conquest of Makkah. The Prophet ﷺ forgave them all. Never before in history was there another victor who showed such an act of mercy for the fallen enemy.

◆ The Battle of Hunain

Reasons

The conquest of Makkah astonished both, the Arabs and the other tribes. The ruling tribe of Ta’if, Banu Saqif and the warrior tribe of Banu Hawazin, who were still enemies of Islam were disturbed by the fall of Makkah into the hands of the Muslims as they were now in danger.

Events

Malik bin Awf, the general leader, decided to march and fight the Muslims. Allied forces were prepared and they camped in the valley of Hunain and posted their archers covering the pass in the valley which the Holy Prophet ﷺ and his forces must cross before they could reach the other side. As the Holy Prophet ﷺ got news about the enemy’s march, he ordered the Muslims to get ready for *Jihad*.

The Muslim army was 12,000 in number, including two thousand newly converts of Makkah.

Seeing how great the Muslims were in number now, some of them said:

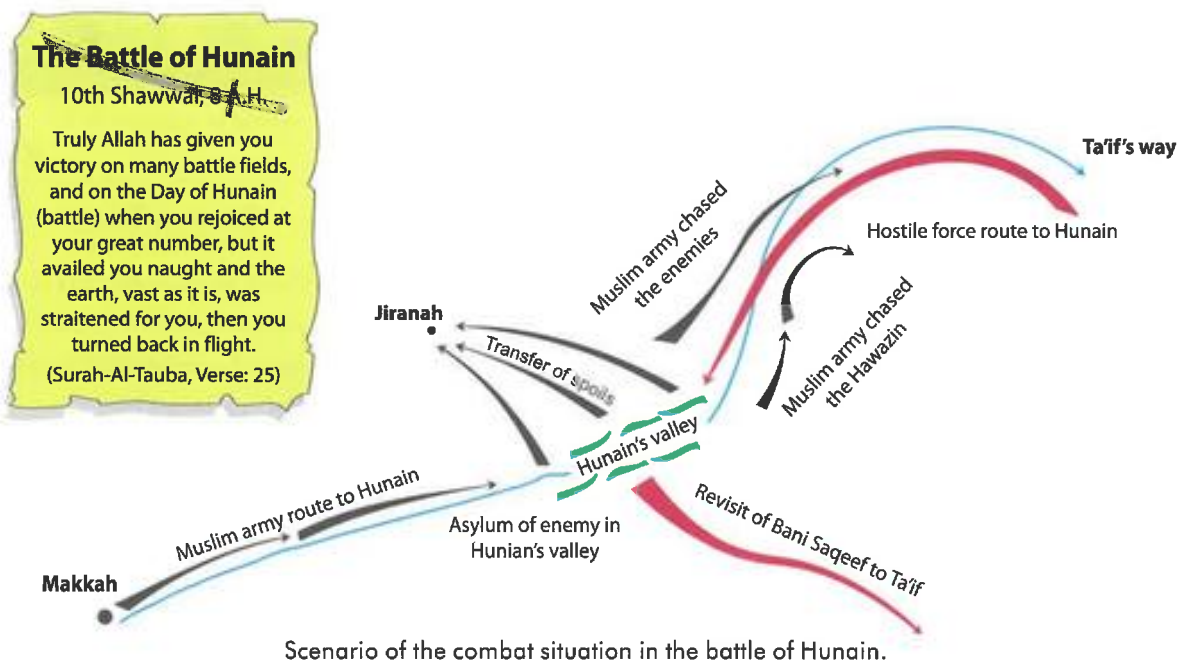
"We shall not be defeated."

This statement was not liked by Allah ﷻ. It is said in the Holy Qur'an:

"Truly Allah has given you victory on many battle fields, and on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allah did send down His Sakinah (calmness, tranquillity and reassurance) on the Messenger (Muhammad ﷺ), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers." (Surah-Al-Tauba, Verses: 25-26)

The Holy Prophet ﷺ along with his army marched towards the valley of Hunain. As the Muslims advanced, they were met with showers of arrows from all sides, while the main portion of Hawazin's army attacked them from the front. The Muslims could not stand the fierce attack so they fell back. It caused a terrible disorder among the Muslim army. They fled from the battle field except for a small band of followers who firmly stood with the Holy Prophet ﷺ. The Prophet's ﷺ uncle, Abbas ﷺ who was with him called out to the Muslims:

"O you Ansaar! Who sheltered and helped the Muslims. O you Muhajireen! Who took pledge under the tree, Muhammad ﷺ is alive and here he is on this side."



These words had the desired effect. The Muslims shouted “*Labbaik! Labbaik!*”. They threw themselves off their camels and horses and attacked the enemy with all their might. Both the armies fought fiercely. Meanwhile Allah ﷻ aided the Muslims with unseen forces of angels who fought with the Muslims side by side. The Holy Prophet ﷺ threw a handful of dust towards the enemy, saying:

“May your faces be shameful.” (Al-Tabaqat-al-Kubra)

As a result, their eyes were thick with dust and the enemy began to retreat in utter confusion. They fled leaving their women, children and cattle behind. A large booty consisting of 24,000 camels, 40,000 sheep, 40,000 *Auqiya* (ounces) of silver was gotten. About seventy men of the Banu Saqif were killed and six thousand were taken captive. The prisoners and booty were sent to Wadi-Al-Jiranah while the Muslim army chased the fleeing enemy.

Siege of Ta’if

Malik bin Awf, fled to Ta’if with his men. Therefore, the Holy Prophet ﷺ laid siege to Ta’if. The siege went on for a month but the enemy did not come out. They showered arrows and hurled rocks at the Muslims from inside the fort. A number of Muslims were wounded and twelve were martyred. So the Holy Prophet ﷺ left the enemy but prayed for them in these words:

“O Allah! Give guidance to the tribe of Saqif and send them to me.” (Ibn-Qayyim, Zad Al-Maad)



A masjid in modern Ta’if.

Soon a delegation of Hawazin arrived and met the Holy Prophet ﷺ. They asked him to return them their captives. When the Prophet ﷺ requested the Muslims to leave the prisoners, they set all the prisoners free. Meanwhile, a delegation of the Banu Saqif came to the Holy Prophet ﷺ and embraced Islam. In this way, the prayer of the Holy Prophet ﷺ was fulfilled.

Do you know ?

Wheat, vines, and fruit were grown around Ta’if and this is how the city earned its title “the Garden of Hijaz.”

Historical Speech of the Holy Prophet ﷺ

While distributing the booty among the Muslim soldiers, the Holy Prophet ﷺ gave a large amount of booty to the new converts of Makkah only to make them more inclined towards Islam. This embittered the *Ansaar*.

They grumbled among themselves and said:

*"The Holy Prophet ﷺ has been partial to his own kinsmen. Our swords are red with blood but the Quraish are loaded with booty."**

On hearing their complaint, the Holy Prophet ﷺ called them and said:

"O Ansaar! What a new thing have you found in your hearts? Were you not misguided and Allah gave you guidance? Were you not the enemies of one another and Allah made you brothers? Were you not indigent and Allah gave you prosperity?" On every question, the Ansaar replied, "Very true, Allah and His Messenger (ﷺ) have been very kind to us." Then the Prophet ﷺ said, "But don't you like, O Ansaar, that people take away sheep and goats and you take home, Muhammad (ﷺ), the Prophet of Allah? By Allah, who holds my soul in His hand, if all the people go in one way, while the Ansaar take another, I will tread along the path of the Ansaar."

Hearing this, the Ansaar wept so much that their beards were wet with tears. They sobbed loudly, saying:

"We need only Muhammad ﷺ."

Then the Holy Prophet ﷺ clarified that the Makkans were new converts to Islam and whatever they got was not given as their right but it was done only to acquaint them with the generosity of Islam.

The convincing speech of the Holy Prophet ﷺ to the Ansaar removed their unfounded misunderstanding about him, with regard to his generous grants to some Quraish and Bedouin tribes.

9th Year of Hijrah (630 C.E.)

◆ The Tabuk Expedition

Reasons

With the conquest of Makkah, Islam started spreading throughout Arabia. The Byzantine power, which was considered the greatest military force at that time watched this unprecedented triumph with great anxiety. They thought that a consolidated attack on Arabia would at least hamper this menacing growth of Islam. For this purpose, the Romans, under the instruction of Heracleus, started preparing a huge army.

*Shibli Numani, Siratun Nabi ﷺ, Vol:1 Pg.544. Sahih Bukhari, Chapter "Ghazwa-tul-Ta'if"

Events

When the Holy Prophet ﷺ heard about the preparations by the Romans for a war against the Muslims, he could not risk waiting for the enemy to strike. Therefore, he ordered his Companions ﷺ to get ready for *Jihad*.

Preparations of the Muslims

The weather was extremely hot and it was time for the harvesting of crops. The Holy Prophet ﷺ encouraged the Muslims to get ready for the *Jihad* and to pay charity in the way of Allah ﷻ. The Muslims had a great desire to obey the Prophet's ﷺ command. On hearing this, they started getting ready for the war. Everyone donated with great zeal; even those who were only labourers and did not earn so much. Uthman ﷺ presented his best share. He gave 300 saddled camels, 50 horses and one thousand *Dinars* as charity for war. The Holy Prophet ﷺ was so pleased that he said:

"From this day onward, nothing will harm Uthman, regardless of what he does." (Tirmizi)

Abu Bakr ﷺ brought all of his property. Umar ﷺ gave half of his property. Abdur-Rahman bin Awf ﷺ gave two hundred ounces of silver. Another Companion ﷺ, Abu Aqeel Ansari ﷺ, gave the only half-a-kilo dates which he had earned after working in a Jew's garden all night. Women also donated by giving away their jewellery. No one abstained from spending except the hypocrites. The hypocrites desired to stay back in Madinah. Many of them did not join the Prophet ﷺ and complained about the intense heat. They also tried to stop other Muslims from participating in the war. Regarding their behaviour Allah ﷻ, revealed the following verse of the Qur'an:

"Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the Cause of Allah, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat"; if only they could understand!" (Surah-Al-Tauba, Verse: 81)

The Holy Prophet ﷺ appointed Muhammad bin Maslamah Al-Ansari ﷺ as governor in Madinah in his absence and ordered Ali ﷺ to stay with his family for the purpose of safety. On Thursday, in the month of Rajab, the Holy Prophet ﷺ marched northwards to Tabuk with his army that numbered thirty thousand. Despite all the charity donated by the Muslims, the army was not fully equipped. There was such a great shortage of provisions and mounts that eighteen men mounted one camel alternately.

Do you know ?

*The hypocrites who stayed at Madinah were over eighty in number.**

* Fath-ul-Bari 8/19.

After about a fortnight's journey under the blazing sun, the Muslim army encamped at Tabuk that lay between Madinah and Damascus. The Romans had their spies all over the country and had been informed of the Holy Prophet's ﷺ preparations for war. They and their allies were so terrified that none of them dared set out to fight.

During their stay at Tabuk, the head of the Ailah made a peace treaty with the Prophet ﷺ and agreed to pay *Jizya*. The Christian tribes such as the Jarba and the Azruh paid him tribute as well. So the Holy Prophet ﷺ gave each a letter that guaranteed their safety and peace.

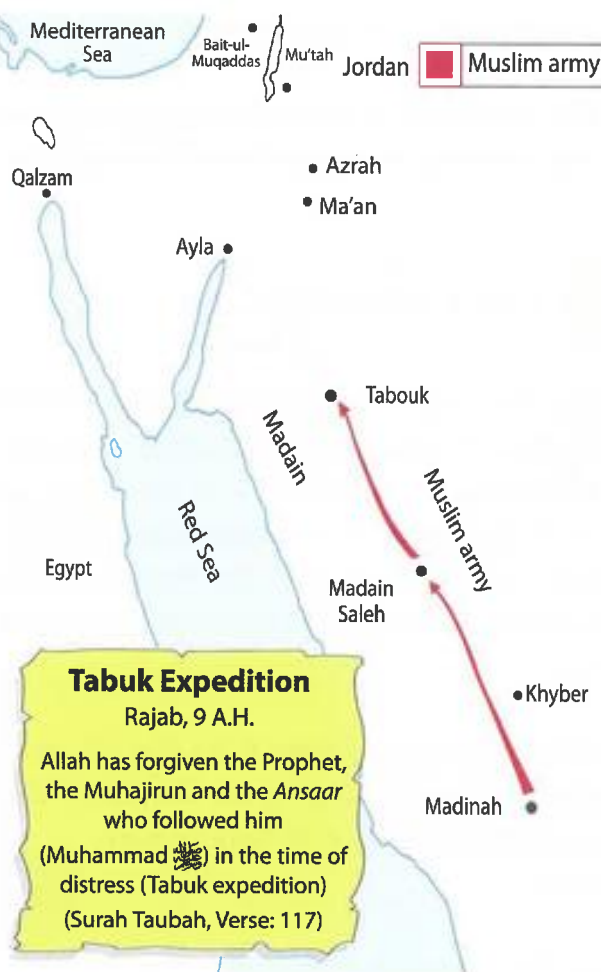
The Glorious Return to Madinah

After staying for about 20 days at Tabuk, the Holy Prophet ﷺ returned to Madinah victorious without having to confront anyone. The hypocrites who stayed back in Madinah, came to the Prophet ﷺ and offered lame excuses. He listened to their excuses and invoked Allah's ﷻ forgiveness for them but entrusted their intentions and faith to Allah ﷻ. As for the three Companions ﷺ, Ka'ab bin Malik ﷺ, Murrah bin Ar-Rabi ﷺ and Hilal bin Umiyyah ﷺ

who had stayed back due to procrastination, the Prophet ﷺ ordered the Muslims not to talk to them after they told the truth and admitted their fault before him. Consequently, they were shunned and excluded from the life of the community. Everyone boycotted them. It was really hard for these believers. They wept and repented because they felt as if the whole land had become constrained to them. After fifty days, Allah ﷻ accepted their repentance and revealed these verses:

"And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allah will turn unto them in forgiveness.

Surely, Allah is Oft-Forgiving, Most Merciful." (Surah Taubah, Verse: 102)



Significance of Tabuk Expedition

- The impact of this expedition was such that it confirmed the influence and domination of the Muslims in the Arabian Peninsula.
- During their stay at Tabuk, the Muslims achieved great political benefits which were far better than having a military confrontation with the Romans.
- The hypocrites who used to conspire against the Muslims gave up their attempts after realising that their efforts were useless.

10th Year of Hijrah (631 C.E.)

◆ The Farewell Pilgrimage (Hajjat-ul-Wida)

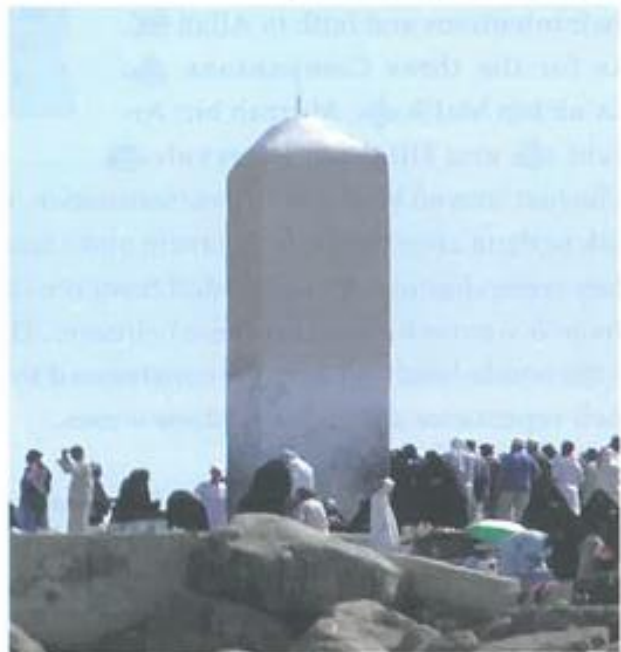
As the Holy Prophet ﷺ announced his intention to go for Hajj, crowds of people came to Madinah, as they all wished to accompany him on the pilgrimage. Thus, on the 26th of Zil Qa'dah 10 A.H., the Prophet ﷺ proceeded with 10,000 followers and reached Makkah after eight days.

As soon as he entered Masjid-Al-Haram, he performed *Umrah* by circumambulating the Ka'abah and doing *Sa'ee* between the hillocks of Al-Safa and Al-Marwah.

On the 8th of Zil Hajj, he left for Mina where he performed *Fajr*, *Zuhr*, *Asr*, *Maghrib* and *Isha* prayers. The next morning, after the *Fajr* prayer, he reached Arafat where a tent was erected for him, at Nimrah. Then he mounted his camel and reached Jabal-e-Rahmah, a hill in the plain of Arafat, where a 100,000 people gathered round him. There he stood up and delivered his following historic speech:

Do you know ?

While returning from Tabuk, the Prophet ﷺ was instructed by Jibraeel (عليه السلام) to demolish a newly built mosque near Madinah as it had been constructed by the hypocrites where they planned to meet secretly and plot evil activities against Islam.



Jabal-e-Rahmah (Arafat), where the Prophet ﷺ delivered his last sermon at Hajj.

The Farewell Sermon (Khutba Hajja-tul-Wida)

“O People! Listen to my words. I don’t know whether, after this year, I shall be amongst you again. Therefore listen to what I am saying to you carefully, and take these words to those who could not be present here today.

Protection of life Property and Honour

O People just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds.

Usury Prohibited

Allah ﷻ has forbidden you to take usury (Interest), therefore all interest obligations shall henceforth be waived. Your capital is yours to keep. You will neither inflict nor suffer any in equity. Allah has judged that there shall be no interest and that all the interest due to Abbas ibn Abdul Muttalib (my uncle) be waived.

Beware of Shaitan (Satan): for safety of religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him even in small things.

Rights of Women

O People! It is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah’s trust and with His permission. If they abide by your right, then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with anyone of whom you do not approve, as well as never to commit adultery.

Performance of the Pillars of Islam

O People! Listen to me in earnest, worship Allah, say your five daily prayers (Salah), fast during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford to.

Brotherhood & Equality

All mankind is from Adam and Hawwa; an Arab has no superiority over a non-Arab, nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor does a black have any superiority over a white except by piety and good action.

Rights of Slaves

As for your slaves, see that you feed them such food as you eat and cloth them with what you wear; and if they commit a fault which you are not inclined to forgive, then part from them and do not treat them harshly.

Day of Judgement

*Remember, one day you will appear before Allah and answer for your deeds.
So beware, do not stray from the path of righteousness after I am gone.*

Finality of the Prophet ﷺ

O People! No prophet or apostle will come after me and no new faith will be born. Reason well, therefore, O People! And understand my words, that I convey to you.

Adherence to Qur'an and Sunnah

I leave behind me two things, the Qur'an and my example, the Sunnah, and if you follow these, you will never go astray.

Message to be conveyed

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness O Allah! That I have conveyed Your message to them.

Inquiry from the Pilgrims about the Message

And if you were asked about me, what would you say?"

The pilgrims replied:

"We bear witness that you have conveyed the message and discharged your ministry."

He then raised his forefinger skywards and then moved it down towards the people while saying:

"O Allah, Bear witness."

After the Prophet's ﷺ sermon, the following *Ayah** (verse) of the Qur'an was revealed:

"...This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion." (Surah-Al-Ma'idah, Verse: 3)

* *Ayah*-verse of the Holy Qur'an (Plural, *Ayaat*).

Significance of the Farewell Sermon

The historic sermon which the Prophet ﷺ delivered on the plain of Arafat can, without any doubt, be termed as a 'Universal Charter of Human Rights'. Though short and concise in nature, it contains a sublime message of rights and obligations, and of peace and prosperity for the whole of humanity. Its contents are exactly in accordance with the teaching of the Qur'an and every word of this sermon emphasises at establishing a society where peace and righteousness prevail.

By emphasising on the protection of life, property and honour of others, the Prophet ﷺ envisioned a society free from lawlessness and disorder. By abolishing the practice of usury (interest), he made sure that rich will not devour the hard earned money of the masses, and develop a lust for wealth. Regarding the rights of women, the Prophet ﷺ made it clear that both men and women, have equal rights on each other and that women are not to be victimised in any way. He emphasised on the rights of slaves (and servants) by instructing the Muslims to be kind to them.

Regarding the retribution of murder, by waiving off his claim of blood for Rabia bin Harith bin Abdul Muttalib's unjust killing, the Prophet ﷺ taught the people to forgive the wrongs done to them by their enemies. Yet the Qur'an stresses on *Qisas** since the law of *Qisas* has always reduced the number of crimes to the minimum.

11th Year of Hijrah (632 C.E.)

◆ Demise of the Prophet ﷺ

As the call to Islam spread and the new faith dominated the whole Arabian peninsula, the Holy Prophet ﷺ started to show certain signs that bespoke of his departure from this world. They could be perceived through his statements and actions:

- In Ramadan, the 10th year of Hijrah, he secluded himself for twenty days (*Ai'tikaf*) in contrast to ten days, which was his practice previously. During these days, the Angel Jibraeel (عليه السلام) reviewed the Qur'an twice with him.
- His words in the Farewell sermon, "*I do not know whether after this year, I shall be amongst you again.*" also indicated that it was his last *Hajj*.
- The revelation of Surah-An-Nasr was a clear indication that the Holy Prophet's ﷺ mission was nearing its end, and so was his life.

* *Qisas* is an Islamic term which means retaliation in kind, or revenge in a justified way; 'eye for an eye'.

- On Sunday, a day before he died, the Prophet ﷺ set his slaves free, paid as a charity the seven *Dinars* he owned and gave his weapons, as a present, to the Muslims.

Finally on Monday, the twelfth of Rabi-ul-Awwal, 11 A.H. (June 8th, 632 C.E.) Prophet's Muhammad ﷺ soul departed from this earthly home to its heavenly abode. He was sixty-three years and four days old when he died. (Peace and blessings of Allah ﷻ may eternally descend upon him, his pious family and Companions ﷺ)

The Companions' ﷺ Reaction to the News of the Prophet's ﷺ Death

The great loss was soon known by everybody in Madinah. Anas ﷺ said:

"I never witnessed a day better or brighter than that day on which the Prophet ﷺ came to us; and I never witnessed a day more awful or darker than the day on which the Prophet ﷺ died."

Umar ﷺ was so shocked that he drew out his sword and declared that he would kill anyone who said the Prophet ﷺ had passed away. Seeing the conditions of the Companions, ﷺ Abu Bakr ﷺ stood among the people and said:

"Listen to me, O people! Those of you who worshipped Muhammad ﷺ know that he is dead like any other mortal. But those of you who worship the God of Muhammad ﷺ know that He is alive and would live forever."

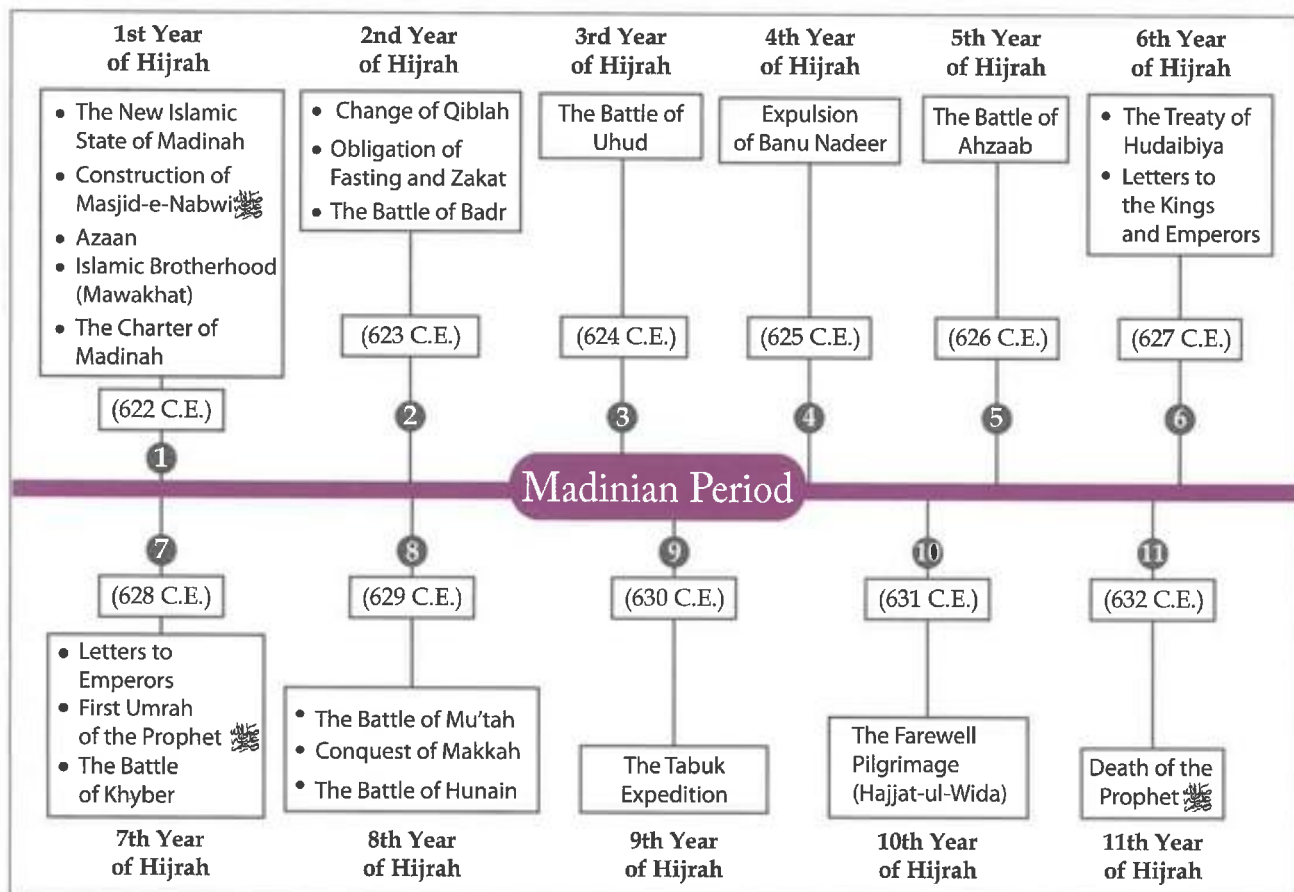
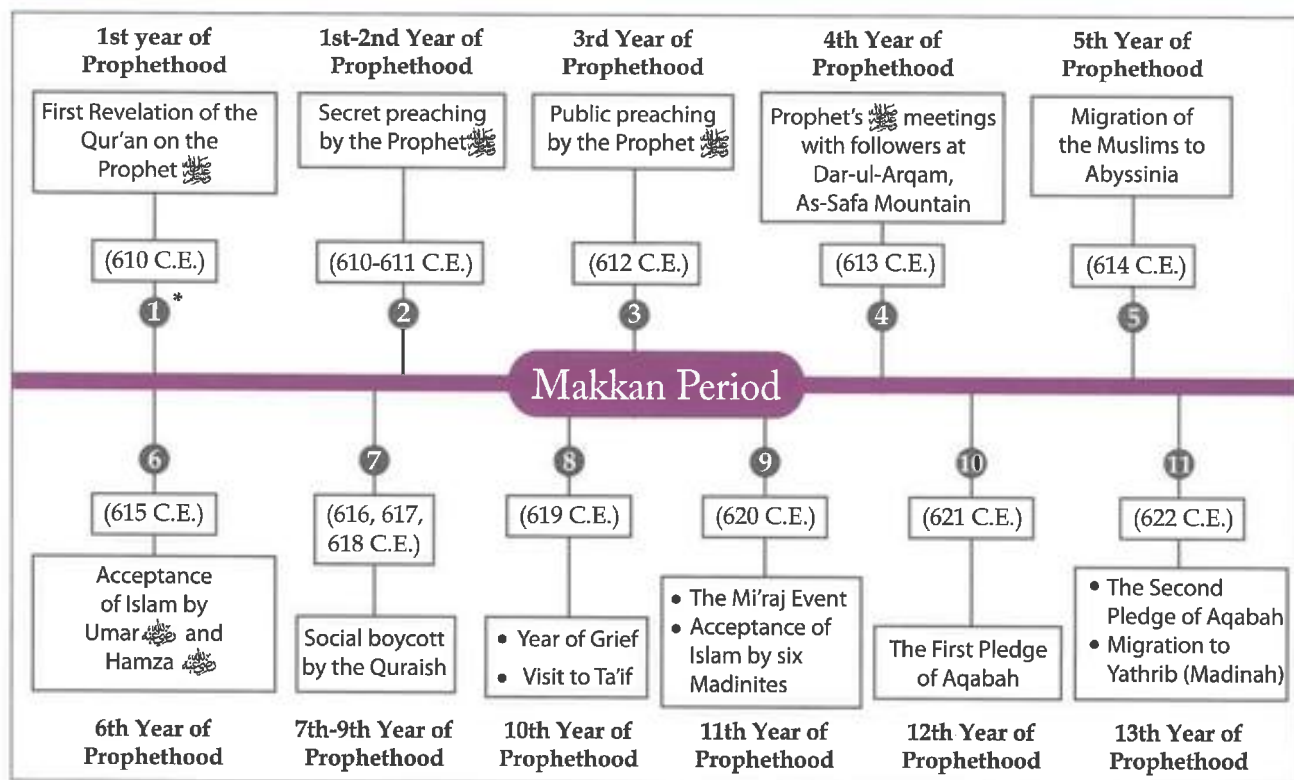
And he recited the following verse:

"Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah; and Allah will give reward to those who are grateful." (Surah-Aal-e-Imran, Verse: 144)

The effect of Abu Bakr's ﷺ address was so electrical in nature that it appeared as though the people did not know that particular verse of the Qur'an until he ﷺ recited it that day. Umar ﷺ said:

"By God, when I heard Abu Bakr ﷺ recite these words, I was dumb-founded so that my legs would not bear me, and I fell to the ground knowing that the Holy Prophet ﷺ was indeed dead."

صلوات الله وسلامه



* The numbers mentioned in the Makkan and the Madinian period indicate the order or the sequence of events respectively.

Prophet Muhammad ﷺ; the Best in Morals and Manners

The Holy Prophet ﷺ was sent by Allah ﷻ to teach humanity noblest morals (Makarim-Al-Akhlaq). He said:

"The most perfect believer in faith is the one who is best in moral character. The best of you are those who are the best to their spouses in manners." (Tirmizi)

The Qur'an ascertained the model character of the Prophet ﷺ in these words:

"You have indeed in the Messenger of Allah, a beautiful pattern of conduct..."
(Surah-Al-Ahzaab, Verse:21)

A comprehensive and graceful account of the noble qualities, merciful disposition and distinctive traits of the Holy Prophet's ﷺ character has been left by Hind bint Abi Hala ؓ who described him as follows:

"Whatever he said, it was always explicit and in plain terms. His speech was never long-winded nor unnecessarily concise. He was kindhearted and soft-spoken, never harsh or cold in his behaviour. He neither humiliated anyone nor himself liked to be treated with disrespect. As for food, he never disapproved nor praised nor did he show anger about anything. However, whenever one failed to meet one's obligation to God, nothing could cool down his indignation until he had paid back in full measure. But, for the wrongs done to his own person, he would never become angry. His laughter was but a smile and when he laughed, his teeth used to appear white as hailstones. The Holy Prophet ﷺ spoke only when he was concerned and comforted the people instead of giving them a scare through his speech. If a man of rank or nobility called upon him from another tribe, he showed him due honour and appointed him to some respectable post. He kept his Companions ؓ always posted with the events and happenings and used to ask them about their affairs. He was the most generous, large hearted, truthful, clement, lenient and amiable person. One who saw him for the first time was overawed but when one kept his company and came to know him intimately, one became attached to him like an inseparable companion. Those who had seen him say that they never saw a man like him either before or after him. May Allah's ﷻ peace and blessings eternally descend upon His Prophet ﷺ."

There are many Ahadith that indicate the high place of morals and manners in Islam. Good morals and manners should be observed in one's personal life as well as in one's relations with others. Ayesha رضي الله عنها said:

"I heard the Prophet (ﷺ) say, 'Indeed the believer by his good morals reaches the ranks of those who spend the whole night in prayer and whole day in fasting.'" (Musnad Ahmad)

The Qur'an provides a complete code of life for the guidance of humanity and the Holy Prophet ﷺ was a living demonstration of the Qur'an. When Ayesha رضي الله عنها was questioned about the character of the Holy Prophet ﷺ, she replied:

"The Qur'an was his character."

Qualities of the Holy Prophet ﷺ

Love of Allah ﷻ

Prophet Muhammad ﷺ was the chosen and the exalted one regarding whom the Qur'an says:

"Indeed you stand on an exalted standard of character." (Surah-Al-Qalam, Verse: 4)

Yet he was the most eager and earnest in paying homage to Allah ﷻ. Al-Mughira bin Shu'ba رضي الله عنه reported that the Holy Prophet ﷺ once got up at night and stood praying for such a long time that his feet became swollen. On being asked why he did this when all of his former and latter sins had been forgiven, he replied:

"Should I not be a grateful servant (of Allah ﷻ)?"

Ayesha رضي الله عنها related that the Holy Prophet ﷺ once kept awake throughout the night till morning reciting only one verse.

The Holy Prophet ﷺ was never at ease except when he performed the prayers. It seemed that even after saying his prayers, he eagerly looked forward to the time when he would again be paying homage to Allah ﷻ. The Holy Prophet ﷺ often remarked:

"The comfort of my eyes lies in prayers."

The Companions رضي الله عنهم of the Holy Prophet ﷺ related that whenever he had any trouble, he used to prostrate in supplication to Allah ﷻ.

Honesty And Fair Dealings

Unlike the other businessmen of the time, the Prophet ﷺ was extremely honest and fair in his dealings, and the most truthful merchant who never made a wrong statement. His strict adherence to truth and an unfailing sense of duty earned for him the titles of *Al-Ameen* (the Trustworthy) and *As-Sadiq* (the Truthful). Even the avowed enemies of the Prophet ﷺ trusted him for his honesty and fair dealings, and entrusted their valuables with him. Abu Jahl, one of the bitterest enemies of Islam, once said that he did not regard him as a liar, it was for other reasons that he found no appeal in embracing Islam.

When the Holy Prophet ﷺ decided to migrate to Madinah, he left his cousin, Ali ؓ, behind to return all the deposits to their owners. He was so particular with his word of promise that once he waited for three days at the corner of a street, for a person who had promised to be back there in a short time. When the person passed that way on the fourth day, the Prophet ﷺ was not annoyed with him instead he said:

"I have been waiting here for you for three days to keep my word."

The man felt sorry for that and realised his mistake.

Once the Prophet ﷺ sold some camels to a man. Afterwards, he remembered that one of them was lame. He at once mounted his horse and went to search for the man. On finding him, he returned the price of that camel and took it back. These examples of fair dealings and honesty were unparalleled in Arabia, at the time. For his exemplary behaviour, he was the most respectful youth of Arabia. Sa'ib ؓ, a partner of the Holy Prophet ﷺ in business, once said:

"My parents be sacrificed upon him. I was a partner of Muhammad ﷺ in business. I always found him very honest in his dealings; he never picked up quarrels, nor gave any false statement."

Hospitality

Even before he was raised to the status of Prophethood, the Holy Prophet ﷺ was known as a hospitable and generous person. He used to feed the poor, the needy, the widows and the orphans. His house was open to all; rich and poor, friend and foe, all came to him and were treated very generously by him. Nobody ever went back without having received something from him. His hospitality was not confined to the Muslims alone but was also extended to non-Muslims. Polytheists and Jews, all were his guests and he entertained them all. He always laid great stress on good treatment of guests. He said:

*"Those who believe in Allah and the Last Day should show hospitality to their guest."
(Sahih Bukhari, Sahih Muslim)*

Forgiveness

Another great quality of the Holy Prophet ﷺ was that he never took revenge on anyone for personal reasons and forgave even his most staunch enemies. Ayesha رضي الله عنها stated that the Holy Prophet ﷺ did not take revenge on personal grounds under any circumstances. He always repelled evil with the good of forgiveness and kind behaviour. He believed and taught that love could foil hatred, and aggression could be won over by forgiveness. He overcame the ignorance of the people with knowledge of Islam, and the folly and evil of the people with his kind and forgiving treatment. With his forgiveness, he freed people from the bondage of sin and crime and also made them great friends of Islam. It is reported by Anas رضي الله عنه that 80 men came down from Mount Taneem to assassinate the Holy Prophet ﷺ at the time of Fajr. The men were captured but the Prophet ﷺ forgave them all. He even forgave the two persons who killed Zainab رضي الله عنها, his daughter; and Hamza رضي الله عنه, his uncle. Regarding this attribute of the Prophet ﷺ, the Qur'an says:

"We sent you not, but as a mercy for the 'Alamin." (Surah-Al-Anbiya, Verse: 107)

Self Reliance and Bravery

In the battle of Hunain, when the enemy showered arrows, the Muslims scattered in confusion but the Holy Prophet ﷺ remained steadfast on the battlefield. He pressed ahead, spurring his mule and declared:

"Verily, I am the true Prophet. I am the son of Abdul Muttalib."

Abu Ishaq reported from Ali رضي الله عنه, who said:

"In the Battle of Badr, we took protection behind Allah's Messenger ﷺ against the idolaters. He was the bravest of all."

Generosity

Prophet Muhammad ﷺ was by nature, a very generous person. Jabir bin Abdullah رضي الله عنه reported that the Prophet ﷺ never said, "No" to a request. Once when a bedouin came to him and saw his herd of goats, he requested for them all, and the Prophet ﷺ gave him the whole herd grazing between two mountains. He took them to his people and said:

"O people! Embrace Islam. See how much Muhammad ﷺ gives. He does not think of poverty and his own need." (Musnad Ahmad, Sahih Muslim)

In the battle of Hunain, the Muslims captured 24,000 camels, 40,000 goats, 40,000 Auqiya (ounces) of silver as booty but the Prophet ﷺ did not touch a single thing. He distributed all the booty and returned home as empty handed as he had gone.

It is reported by Ayesha رضي الله عنها that:

"At the time of his death, the Holy Prophet ﷺ did not leave behind any silver or gold, goat or camel and neither any will about any thing." (Sahihain)

Justice

This quality of the Holy Prophet ﷺ is recognised even by his enemies. Once a woman named Fatima, who belonged to a reputable tribe, was arrested on charge of theft. The Holy Prophet ﷺ ordered to cut her hand as punishment prescribed in the Qur'an. On the request of her tribe, Uthama ibn Zaid رضي الله عنه, whom the Holy Prophet ﷺ loved very much, interceded on her behalf. At this, the Prophet ﷺ got extremely displeased with him and said:

"You are recommending in the realm of Allah. Look here! If my daughter Fatima would have committed this crime, I would have passed the same order as I pass against this woman."

Humility

The Holy Prophet ﷺ kept himself occupied at home like a common man. Ayesha رضي الله عنها related that he used to wash his clothes, milk the sheep and do his odd jobs himself. When asked how the Holy Prophet ﷺ occupied himself at home, she replied:

"He used to keep himself busy in household chores and went out when the time for prayer came."

Anas رضي الله عنه said that he had not seen a man who was more clement and nice to his household members than the Holy Prophet ﷺ. Moreover, it is related on the authority of Ayesha رضي الله عنها that the Prophet ﷺ said:

"The best of you is one who is most nice to his wife and children and I am the nicest among you." (Sahih Muslim)

His Behaviour

His Behaviour towards Women

The Holy Prophet ﷺ was very kind towards women. Women were very badly treated in those times. He gave them honour and dignity equal to men in the community. Anas رضي الله عنه narrated that once a woman who was mentally weak said, "O Prophet ﷺ, I need something." He said, "O Umm So-and-So, tell me!" He listened to her while she whispered and said whatever she wished. In Musnad Ahmed, it is reported from the daughter of

Khabbab رضي الله عنه that during the days her father had gone for *Jihad*, the Prophet ﷺ visited their house and milked the goat.

As women are usually of a tender and weak nature, he took special care of them and treated them with kindness. Usually it was men who were always around the Prophet ﷺ and women did not get any time to listen to him or enquire from him about their problems. Therefore, the women requested him to appoint one day for them for this purpose. The Prophet ﷺ accepted their request and appointed a day for them. Thus, the women enquired about their problems from him very freely and without any fear.

His Behaviour towards Slaves

The Holy Prophet ﷺ was particularly kind to slaves. He used to say:

"They are your brothers; give them to eat what you eat; give them to wear what you wear."
(Sahih Bukhari)

Whenever he received any slaves, he always gave them freedom but they could never free themselves from his kindness and generosity. They left their parents, relatives and family and regarded it an honour to live in bondage to him. Zaid bin Haritha رضي الله عنه was one such slave. The Holy Prophet ﷺ freed him and gave him the choice to go with his father who had come to take him but he refused to go with his father and preferred to stay with the Holy Prophet ﷺ. Anas رضي الله عنه also served him as his slave. He said that one day the Holy Prophet ﷺ directed him to go on an errand. However, (out of love) he said, "By Allah ﷻ, I will not go", although he intended to do the task. So, he went ahead but on the way, stopped by some children who were playing. Suddenly, the Holy Prophet ﷺ gently held him by the neck. He turned to find him smiling and said:

"O Anas! Did you go where I sent you?" He said, "Yes, Allah's Messenger (ﷺ), I am going there."

He served the Holy Prophet ﷺ for nine years but was never scolded.

His Behaviour towards Sick People

The Holy Prophet ﷺ himself went to the sick people to enquire about their health and advised the Muslims to follow this practice. Abu Musa رضي الله عنه reported that the Prophet ﷺ ordered us:

"Walk after the Janaza (bier), visit the sick and greet the people with Salam."
(Sahih Bukhari)

Regarding the behaviour with the sick, Abdullah رضي الله عنه son of Abbas رضي الله عنه said:

"Sitting for a short while and not making noise, while inquiring after a patient is the practice of the Holy Prophet ﷺ."

His Behaviour towards Animals

The Prophet ﷺ forbade his Companions رضي الله عنهم to keep animals hungry or thirsty, to disturb or to overburden them. He commanded kindness towards animals and taught that putting them at ease was a meritorious act tending to bring people nearer to Allah ﷻ. He is stated to have said:

"Allah has commanded you to show kindness to everyone, so if you have to kill, kill nicely and if you slaughter an animal, slaughter it gently. If anyone of you has to slay an animal, he should sharpen the blade first and treat the animal well." (Sahih Muslim)

The Prophet ﷺ has prohibited the killing of animals for mere sport. (Sahih Muslim)

His Behaviour towards Companions رضي الله عنهم

The Prophet ﷺ loved his Companions رضي الله عنهم very much. He used to have deep feelings of affection for all of them. Hence each one of them thought that the Prophet ﷺ loved him more than anyone else. Amr bin-Al-Aas رضي الله عنه stated:

"The Holy Prophet ﷺ used to talk with me with such deep attention and sincerity and bestow such affection on me that I came to believe myself to be the best person among my people."

His Behaviour towards Non-Muslims

The Holy Prophet ﷺ treated the non-Muslims with the best of conduct. In spite of their harsh and hateful behaviour, the Prophet ﷺ never cursed them or complained about their attitude. His conduct won the hearts of his enemies.

When a Christian deputation came from Abyssinia, he kept them in his house and served them personally throughout their stay. Once a polytheist was his guest. He gave him the milk of one goat and he drank it all. He was given the milk of a second goat, and he drank that as well. In this way he drank the milk of seven goats but he was continuously offered until he felt satisfied.

One of the best examples of the Holy Prophet's ﷺ behaviour towards non-Muslims was during his visit to Ta'if, when the people of Banu Saaqef refused to listen to him and abused him. They pelted him with stones and he was wounded so badly that his sandals

were filled with blood. At that time when the Angel Jibrael عليه السلام descended along with the Angel of the mountains and gave him the choice to decide the fate of the people of Ta'if, he said:

"Why should I pray for the destruction of these people? I hope that their posterity will certainly be among the believers in one Allah." (Sahih Muslim)

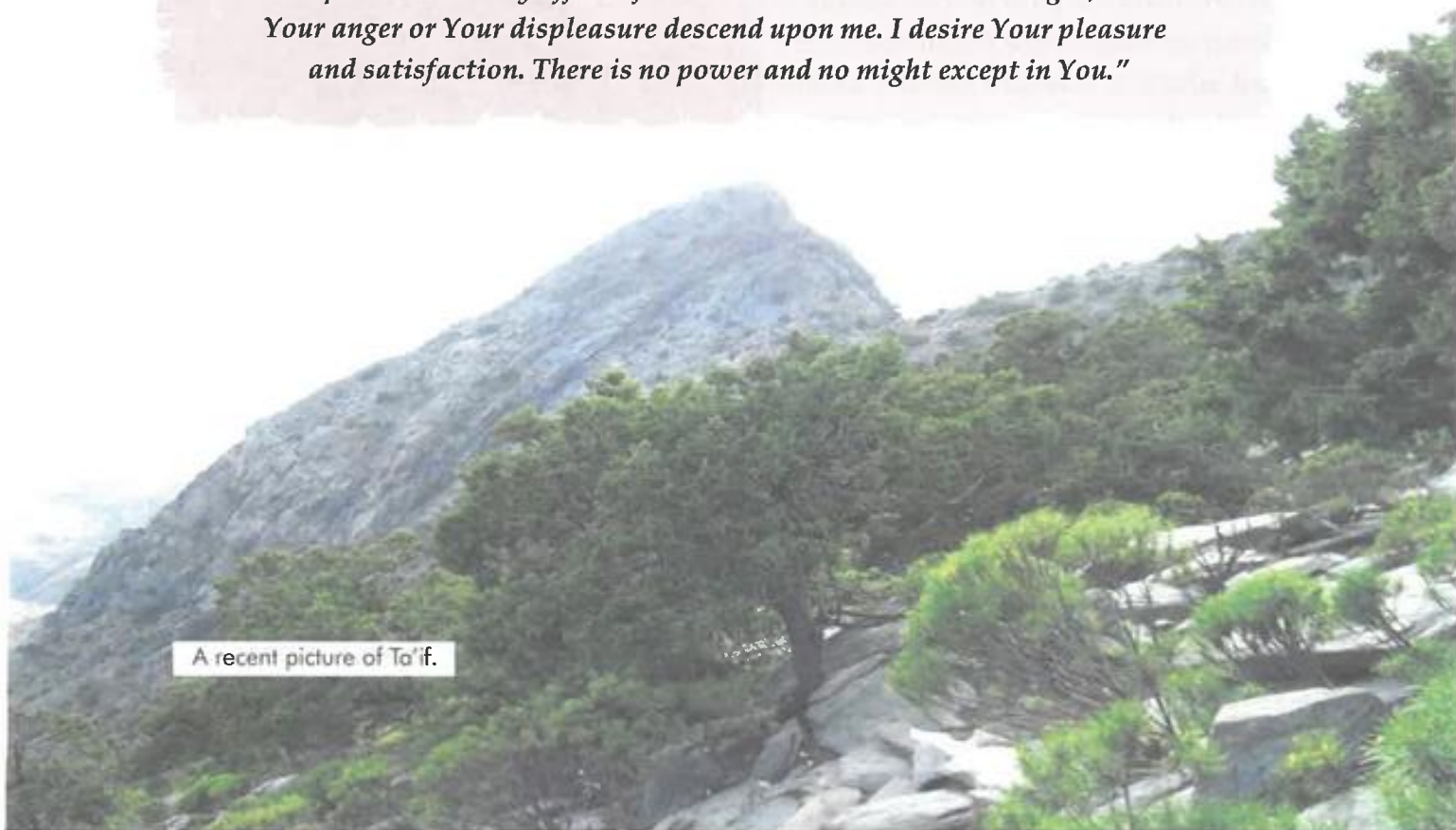
He prayed to Allah ﷻ to show the right path to the people of Ta'if, and in 9A.H. the whole of Ta'if accepted Islam.

Du'a al Mustad'afin

While returning from Ta'if, injured and exhausted, the Prophet ﷺ and Zaid bin Haritha رضي الله عنه sought refuge in an orchard. There the Prophet ﷺ invoked Allah ﷻ loudly. This supplication is known as *Du'a-al-Mustad'afin* (Prayer of the Oppressed):

"O Allah ﷻ! I complain to You of my weakness and humiliation before the people. You are the Most Merciful, the Lord of the weak and my Lord too. To whom have you entrusted me? To one who does not care for me? Or have you appointed my enemy as master of my affairs? So long as You are not angry with me, I care not. Your favour is abundant for me. I seek refuge in the light of Your Face, by which all darkness is dispelled and every affair of this world and the next is set right, lest Your anger or Your displeasure descend upon me. I desire Your pleasure and satisfaction. There is no power and no might except in You."

A recent picture of Ta'if.



Teachings of Prophet Muhammad ﷺ for Muslims in their Personal Lives and Relations with Others

There are many Ahadith that highlight the great value of morals and manners in Islam. According to the teachings of Prophet Muhammad ﷺ, good morals and manners should be observed in one's personal life as well as in one's relations with others.

In the heritage left behind by the Holy Prophet ﷺ for the day-to-day personal, as well as the social life of human beings: the examples are limitless and some of them are given below.

Marriage and Family

In Islam, the man intending to marry a woman pays a dower (*Mahr*) to her. This is not the purchase money paid to the woman as done during the pre-Islamic days and even now in some societies. This is a gift given as a token of love to the bride. It can be waived off by the woman at her own choice and without being pressurised. This is entirely different from the system where dowry is paid by the woman's father in most of the Asian countries and which is a severe burden on the family of the woman in such societies.



Social Behaviour and Obligations

Prophet Muhammad ﷺ took a generation of ignorant people and changed it to an exemplary society where the best among them is the one who is the most God-fearing. The inherent selfishness in men changed so much that a thirsty soldier in the battlefield would sacrifice his share of water to a brother soldier and face death contentedly in the path of Allah ﷻ. The Prophet ﷺ brought peace in society by teaching them:

"He is not a perfect believer, who goes to bed with a full stomach, and knows that his neighbour is hungry." (Baihaqi)

He encouraged people to be merciful to fellow human beings when he advised them:

*"Show mercy to people on earth so that Allah will have mercy on you in heaven."
(Sunan Abu Dawood)*

He brought unity among the tribes who were ready to go to war at the slightest provocation, by telling them:

"Do not have malice against a Muslim; do not be envious of other Muslims; do not go against a Muslim and forsake him. O the slaves of Allah! Be like brothers with each other. It is not correct for a Muslim to desert his brother for over three days."

Business and Trade

Islam censures economic exploitation as strongly as social excesses and individual dishonesty. Throughout his mission, the Holy Prophet ﷺ urged his followers to adopt trade as their profession to earn a *Halal* (lawful in Islam) living, while exhorting them to observe truthfulness and honesty in their business transactions. At every possible moment, he encouraged them to be lenient to those who had fallen into debt and showed them the excellence of contributing towards helping a brother in such a condition.

Environmental Issues

Prophet Muhammad ﷺ educated the Arab bedouins of the desert about the excellence of planting trees when he said:

*"Never a Muslim plants a tree, but he has the reward of charity for him. What is eaten out of that is charity, what is stolen out of that, what the beast eats of that and what birds eat of that is charity for him. In fact, none impose a loss to him but it becomes a charity on his part."
(Sahih Bukhari, Sahih Muslim)*



When sending the Muslim army to Mu'tah, he instructed them:

"Fight the disbelievers in the name of Allah, neither breach a covenant nor entertain treachery and under no circumstances a new-born, woman, an ageing man or a hermit should be killed; moreover, neither trees should be cut down nor homes demolished."

Government Affairs

There was no restriction on any person to approach the Holy Prophet ﷺ and put any questions to him. There were numerous incidents when the people went to him and obtained guidance regarding their day-to-day affairs. The Holy Prophet ﷺ made it clear through his behaviour that leadership is not just an honour but a responsibility as well. He said:

“A just ruler will be one of those seven groups of people who will be given shade by Allah on the day when there will be no shade from the blazing sun.” (Tirmizi)

The Holy Prophet ﷺ warned the people that if they went against the teachings of Islam, Allah ﷻ will cause an unjust ruler to rule over them who will not honour the learned or the elders and will not show kindness to the young people in society.

Responsibilities and Rights

In the first Islamic society, the members were so greatly transformed that everyone's rights were well protected and preserved. The Prophet ﷺ taught them that:

“Clothing an under-clad Muslim entitles you to a garment from Paradise. Feeding a hungry Muslim will make you eligible (by Allah's ﷻ will) for the fruit of Paradise and if you provide water to a thirsty Muslim, Allah will provide you with a drink from the Sealed Nectar.” (Mishkat-Al-Masabih)

The Prophet ﷺ clearly showed the disgrace of begging and promoted the habit of abstaining from asking others for help unless it was very essential. He warned that:

“Those who beg for no valid reason, will be raised on the Last Day, without any flesh on their faces.” (Sahih Bukhari, Sahih Muslim)

Relations With Other States

The Holy Prophet ﷺ transformed a pagan society into a noble one, which was able to bear the torch of enlightenment to all the nations in the world within one generation. His just and tolerant attitude towards people of other religions, languages, races and tribes and his way of not discriminating between the rich and poor, and treating everybody equally, presents the Prophet ﷺ as a great example for all of mankind.



The Organisation of Islamic Cooperation (OIC) is an International Organisation consisting of 57 member states. The Organisation states that it is “the collective voice of the Muslim world” and works to “safeguard and protect the interests of the Muslim world in the spirit of promoting International peace and harmony”. The Organisation was previously named as the Organisation of Islamic Countries.

A number of incidents testify of the Prophet's ﷺ justice. He lived in a place where people of different religions, languages, races and tribes coexisted. It was very difficult for these communities to live together in peace and harmony and check those who sought to spread dissension. One group could become aggressive and even attack another group over the slightest issue. Yet, the justice of the Holy Prophet ﷺ was a source of peace and security for all the other communities, as much as it was for the Muslims. During the life time of the Prophet ﷺ, Christians, Jews and pagans were all treated equally. He ﷺ abided by the following verse of the Qur'an:



Heads of State of the member countries in an OIC conference.

"Let there be no compulsion in religion..." (Surah-Al-Baqarah, Verse: 256),

He explained the true religion to everyone but left them free to make up their own minds. This noble attitude of the Holy Prophet ﷺ, being in total harmony with the teachings of the Qur'an, should be taken as an example of how members of different religions should be treated. In his final sermon, the Holy Prophet ﷺ called on the Muslims in the following terms:

"There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab; or for a white over a black or for the black over a white except in piety. Verily the noblest among you is he who is the most pious."



The agreement that was made with the Christians of Najran in the south of the Arabian Peninsula was another fine example of the justice of the Holy Prophet ﷺ. One of the articles in the agreement read:

The lives of the people of Najran and its surrounding area, their religion, their land, property, cattle, and those of them who are present or absent, their messengers and their places of worship are under the protection of Allah ﷻ and guardianship of His Prophet ﷺ.

The Covenant of Madinah, signed by the *Muhajireen*, the indigenous Muslims and the Jews of Madinah is another important example of justice. As a result of this constitution, many years of enmity were brought to an end. One of the most outstanding features of this treaty is the freedom of belief that it established. The relevant article read:

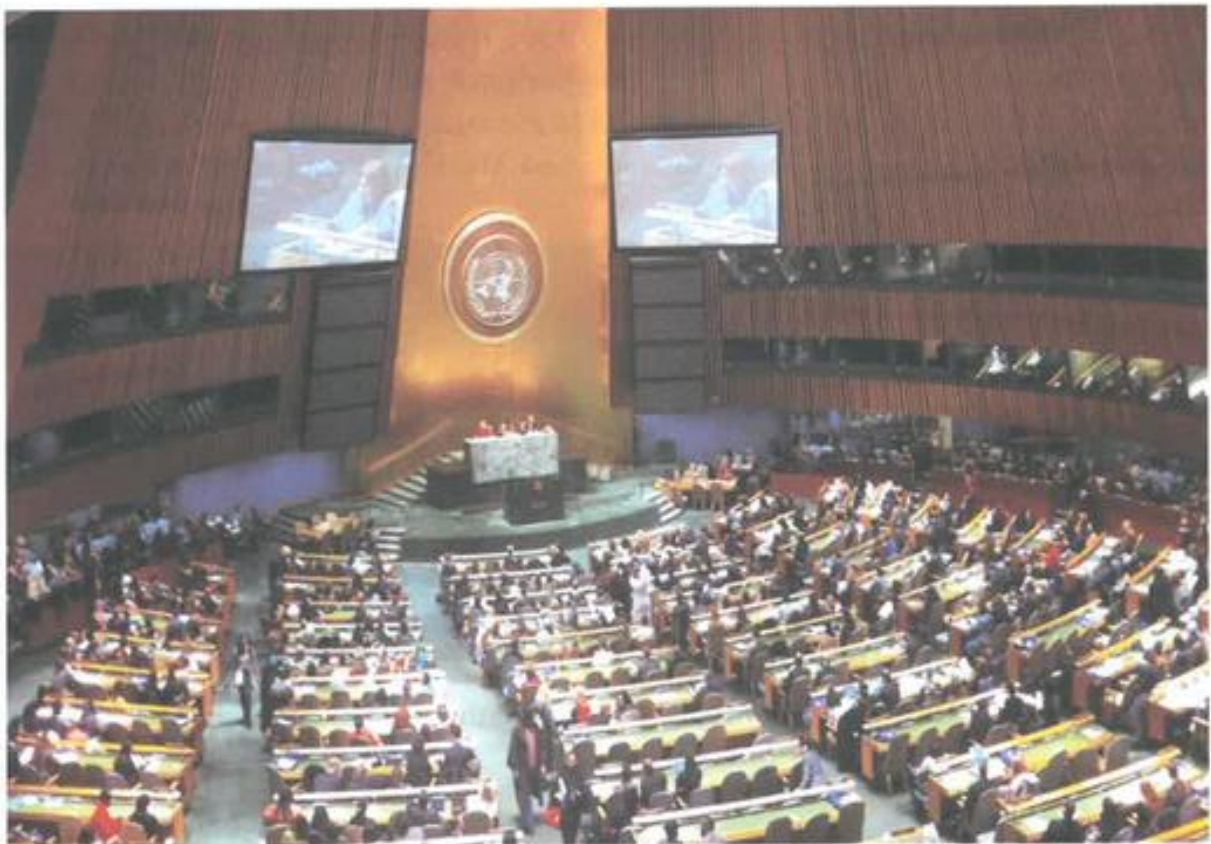
The Jews of Banu Awfare are one nation with the Muslims; the Jews have their religion and the Muslims have theirs.

Article 16 of the treaty read:

The Jew who follows us is surely entitled to our support and the same equal rights as any one of us. He shall not be wronged nor his enemy be assisted.

The Holy Prophet's ﷺ Companions remained true to that article in the treaty even after his death, and they even practised it with regard to the Berbers, Buddhists, Brahmans, and people of other beliefs.

The justice of the Holy Prophet ﷺ also awoke feelings of confidence in non-Muslims and many polytheists also requested to be taken under his protection.



Officials of the member countries attending a conference of the United Nations Organisation.

Significance of Prophet Muhammad ﷺ as the Seal of Prophets

The Significance of the Finality of Prophethood According to the Qur'an

There is a single verse in the Qur'an that clearly states that prophethood ended with Prophet Muhammad ﷺ:

*"Muhammad is not the father of any man among you, but he is the Messenger of Allah and the Seal of the Prophets."
(Surah-Al-Ahzaab, Verse: 40)*

The Prophet ﷺ himself spoke of his being the last link in the chain of Prophets ﷺ. He stated:



"The situation of mine and the situation of the other Prophets sent before me might be likened to a person who after the completion, furnishing and decoration of his house leaves a blank for a brick in one corner of his house. When the visitors go around the completed house, their eyes catch the missing part and they can't help saying, 'It is very nice indeed, yet only if the missing part had not been left incomplete!' Here I am like that cornerstone, the place of which was left unoccupied. Thus, I am the last of the Prophets."

The Holy Prophet ﷺ said:

"Every Prophet who preceded me was sent especially to his own people, but I have been sent as a Prophet to all mankind." (Sahih Bukhari)

However, the fact that the Prophethood ended with Prophet Muhammad ﷺ places greater responsibilities on all Muslims.

The Importance of The Seal of The Prophets ﷺ as a Religious Obligation

The scholars devoted to the Qur'an and *Sunnah* emphasise that the divine institution of Prophethood came to an end after Prophet Muhammad ﷺ; implying that the religion given to him was to remain perpetual till the end. They also agree that this is a matter of religious obligation. The evidence for this conclusion by the Muslim scholars might be summarised as follows:

1. The fact that the people such as Abu Bakrؓ, who learned Islam from Prophet Muhammadﷺ fought against those societies who claimed prophethood is a historical evidence to the issue of 'Seal of the Prophets'. If the coming of a new prophet had not been against the Qur'an and *Sunnah*, those pious people would not have fought and killed those arriving with such false claims. Islamic scholars agree with the fate of these people who falsely claimed to be prophets; and conclude that their followers would not be Muslims. In accordance with this, those who do not believe in the "Seal of Prophethood" with the arrival of Prophet Muhammad ﷺ or those who doubt this fact are considered apostates.
2. Regarding the completion of the Divine mission, Allah ﷻ says in the Holy Qur'an:

"This day I have perfected your religion for you, completed my favours upon you and have chosen for you Islam as your religion." (Surah-Al-Ma'idah, Verse: 3)

It is also stated:

"And We have not sent you (Muhammad ﷺ!) save as a bringer of good tidings and a warner to all mankind." (Surah-Al-Saba, Verse: 28)

The revelations conveyed by Prophet Muhammadﷺ literally contain all these necessary aspects. It is possible for people to acquire the necessary information by means of reasoning enlightened by the revelations and find the truth by means of revelations on the issues that are impossible to be conceived otherwise.

3. The prophethood of Prophet Muhammadﷺ is universal and the revelations he received will never be corrupted, thus there is no need for a new prophet.
4. The fact that no prophet has come after the demise of Prophet Muhammad ﷺ is one of the sociological evidences affirming the closure of prophethood. People who claimed to be prophets of Allah ﷻ, for example, Musailmah, Tulayha and Sajjah were considered liars and adventurers and deemed false prophets throughout history.



The First Islamic Community

Topics

The Wives of Prophet Muhammad ﷺ (Ummahatul Mumineen)

1. Khadija bint Khuwaylid ﷺ	2. Sawdah bint Zam'aa ﷺ	3. Ayesha bint Abu Bakr ﷺ
4. Zainab bint Khuzaimah ﷺ	5. Umm-e-Salmah ﷺ	6. Hafsa bint Umar ﷺ
7. Zainab bint Jahsh ﷺ	8. Jawairiyah bint Al-Harith ﷺ	9. Umm-e-Habibah ﷺ
10. Safiyah bint Hai ﷺ	11. Maimoonah bint Al-Harith ﷺ	12. Rehana bint Zaid ﷺ
		13. Maria Qibtiya ﷺ

The Descendants ﷺ of Prophet Muhammad ﷺ

1. Qasim ﷺ	2. Abdullah ﷺ	3. Zainab ﷺ
4. Ruqaiyyah ﷺ	5. Umm-e-Kulthum ﷺ	6. Fatima ﷺ
		7. Ibrahim ﷺ

Imamat (The Twelve Imams)

1. Ali bin Abi Talib ﷺ	2. Hassan Ibn Ali ﷺ	3. Hussain Ibn Ali ﷺ
4. Zain-ul-Abideen ﷺ	5. Muhammad Al-Baqir ﷺ	6. Jafar as-Sadiq ﷺ
7. Musa Al-Kazim ﷺ	8. Ali ar-Raza ﷺ	9. Muhammad at-Taqi ﷺ
10. Ali Al-Hadi ﷺ	11. Hassan Al-Askari ﷺ	12. Muhammad Al-Mahdi ﷺ

The Ten Blessed Companions ﷺ (Ashrah-e-Mubashirah)

1. Abu Bakr bin Abu Quhafa ﷺ	2. Umar bin Al-Khattab ﷺ	3. Uthman bin Affan ﷺ
4. Ali bin Abi Talib ﷺ	5. Zubair bin Al-Awwam ﷺ	6. Talha bin Ubaidullah ﷺ
7. Sa'ad bin Abi Waqas ﷺ	8. Abdur Rahman bin Awf ﷺ	9. Abu Ubaidah bin Al-Jarrah ﷺ
10. Sae'ed bin Zaid ﷺ		

Scribes ﷺ of The Divine Revelation (Katibeen-e-Wahi)

1. Zaid bin Thabit ﷺ	2. Ubai bin Ka'ab ﷺ	3. Aban bin Sa'eed ﷺ
4. Hanzalah Al-Usayyidi ﷺ	5. Khalid bin Sa'eed ﷺ	6. Khalid bin Waleed ﷺ
7. Ala'a Al-Hadrami ﷺ	8. Thabith Ibn Qais ﷺ	9. Abdullah Ibn Arqam ﷺ
10. Muawiyah bin Abu Sufyan ﷺ		

Other Distinguished Companions ﷺ of the Prophet ﷺ

1. Ashab-Al-Suffah ﷺ	2. Hamza bin Abdul Muttalib ﷺ	3. Salman Farsi ﷺ
4. Khalid bin Waleed ﷺ	5. Abu Talib bin Abdul Muttalib	6. Zaid bin Haritha ﷺ
7. Bilal bin Rabah ﷺ	8. Abu Zar Ghaffari ﷺ	9. Abu Hurairah ﷺ
10. Usama bin Zaid ﷺ		

Muhajireen ﷺ and Ansaar ﷺ (The Emigrants and the Helpers)

Objectives

Students will learn about:

1. The wives of Prophet Muhammad ﷺ (Ummahatul Mumineen)
2. The descendants of the Holy Prophet ﷺ (His children and grandchildren).
3. Imamat, and the twelve *Imams* (Concept of the *Shi'a* School of Thought).
4. The ten blessed Companions.ﷺ .
5. The scribes.ﷺ of the Divine revelations.
6. Other distinguished Companions.ﷺ
7. Muhajireen ﷺ and Ansaar.ﷺ (The Emigrants and Helpers).

The Wives of Prophet Muhammad ﷺ (Ummahatul Mumineen)

The wives of the Holy Prophet ﷺ have been given the honorific title of 'Ummahatul Mumineen' (Mothers of the Believers) by Allah ﷻ Himself. It is stated in the Qur'an:

"The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage)..." (Surah-Al-Ahzaab, Verse: 6)

They deserve special respect and regard for they were those women who were chosen to be the noble wives of the Prophet ﷺ in this life and the Hereafter. Moreover, through them, the private life of the Prophet ﷺ was conveyed to the Muslim community. Also like one's own mother, Allah ﷻ prohibited marrying any of them after the Prophet ﷺ when He said:

"... And it is not (allowed) for you to harm Allah's Messenger or marry his wives after him, ever. Indeed, that would be in Allah's sight an enormous (sin)."
(Surah-Al-Ahzaab, Verse: 53)

Reasons For The Holy Prophet's ﷺ Marriages

The reasons that the Holy Prophet ﷺ married more than once, were:

1. To Protect the Widows and their Children

Many Companions.ﷺ were martyred during various battles and hence the problem of taking care, protection and giving shelter to widows and their children arose. Therefore, by marrying such widows the Holy Prophet ﷺ set a personal example*.

*All of his wives except Ayesha ﷺ were either widows or divorcees.

2. Education for Females

In those days, universities or schools did not exist among the Arabs. Nevertheless, the Holy Prophet ﷺ used to encourage the Muslims to gain knowledge. Through his practical example of teaching his wives about Islamic rulings, it was shown that in Islam, women have the same rights as men, in acquiring knowledge.

3. Political Reasons

Due to his marriages to a number of his enemies' daughters, their tribes became less hostile to the message of Islam. Many of them accepted Islam, while others suppressed their enmity towards Islam. For example by marrying Safiyah ؓ, a section of the Jewish community ended their enmity towards Islam.

4. To Present the Best of Characters

The Prophet ﷺ showed to the world that it is possible for people to live with all the essential requirements of maintaining a family, yet still be able to live a life obeying the commandments of Allah ﷻ.

The Holy Prophet's ﷺ Chaste Wives

1. Khadijah bint Khuwaylid ؓ

She was the best of all the women of her time. Before the advent of Islam, she was called "Tahirah" (the pure one). She was the daughter of Khuwaylid bin Asad bin Abd il-Uzza bin Qusayy bin Kilab from the Quraish tribe. She was a wealthy tradeswoman. She had hired the Prophet ﷺ to manage her trade to Syria. Noticing his good management, honesty and truthfulness, she herself proposed him in marriage, to which the Holy Prophet ﷺ and his family agreed. She was a widow at that time. When the Holy Prophet ﷺ married her, she was forty years old while he was twenty-five years old.



The grave of Khadijah ؓ in Jannat-ul-Mualla, Makkah.

She bore the Holy Prophet's ﷺ six children; four girls (Zainab ؓ, Ruqaiyyah ؓ, Umm-e-Kulthum ؓ and Fatima ؓ) and 2 boys (Qasim ؓ and Abdullah ؓ). Both the boys passed away in their early childhood while all the daughters except Fatima ؓ passed away during the Holy Prophet's ﷺ lifetime in Madinah.

Khadijah رضي الله عنها was the first woman to believe in the message of Muhammad ﷺ. Jibrael عليه السلام would often ask the Holy Prophet ﷺ to give *Salam* to her. Further more, she was one of the four women mentioned as the best women of all times by the Holy Prophet ﷺ when he said:

"The best of the women are four; Mariyam bint Imran, Khadijah bint Khuwaylid, Fatima bint Muhammad, and Aasia the wife of Pharoah."
(Musnad Ahmad, Tirmizi)

During his life with Khadijah رضي الله عنها, the Holy Prophet ﷺ did not marry any other woman and when she passed away, the Holy Prophet ﷺ was very much grief stricken. Ayesha رضي الله عنها has reported the following words of the Messenger ﷺ regarding Khadijah رضي الله عنها:

"She believed in me when others disbelieved in me. And she confirmed me when people contradicted me. And she shared her wealth with me while others created disruption in my means of livelihood and Allah gave me children from her while it was not so in other cases."

Besides being a wealthy woman, she was generous and kind to her kin. She was the first person to comfort the Holy Prophet ﷺ when he met Jibrael عليه السلام for the first time and took him to her cousin, Waraqah, who proclaimed Muhammad ﷺ to be the future Prophet of Allah ﷻ. Among the female Muslims, she was the first to embrace Islam. Ibne Hisham has said:

"She was a true minister and a sincere adviser of the Holy Prophet ﷺ in his arduous mission of spreading Islam."

In spite of her high social status and wealth, she personally attended to the personal needs of the Prophet ﷺ and served him devotedly. Once Angel Jibrael عليه السلام said to the Holy Prophet ﷺ:

"Khadijah is coming to you with something in a vessel. Kindly convey to her salutations from Allah and myself."

She helped and supported the Prophet ﷺ when he had no helper and supporter against the pagans. Due to her piety and righteousness, Jibrael عليه السلام gave her the glad tidings of a house in Paradise. She died in Ramadan in the 10th year of Prophethood and was laid to rest in Jannat-ul-Mualla, in Makkah. She was, then, sixty-five years old.

2. Sawdah bint Zam'aa ﷺ

She was from the tribe of Quraish and her father's name was Zam'aa bin Qaiys. Previously she was married to her cousin, Sukran bin Amr ﷺ. They were among the earliest people to accept Islam and later migrated to Abyssinia. When her husband died, the Prophet ﷺ took her in marriage in the month of Shawwal. She was in her fifties when she became the wife of the Prophet ﷺ. She was the first woman whom the Prophet ﷺ married after Khadijah ﷺ.

She had a reputation for her manners and decency of behaviour. Five narrations have been reported from her which are recorded in Sahih-Al-Bukhari and the four *Sunan**. She was amongst the firmest believers in Islam. When the Prophet ﷺ told his wives during the *Hajjat-ul-Wida* (Farewell Pilgrimage) to stay at home after his death, Sawdah ﷺ was so staunch that she always remained in her house and would say:

"I have done Hajj and Umrah and now as per the commandment of Rasullullah ﷺ, I would stay at home."

She died in Madinah during the caliphate of Umar ﷺ.

3. Ayesha bint Abu Bakr ﷺ

She was the daughter of Abu Bakr ﷺ, the first Caliph of Islam. She was one of the most knowledgeable women among the Companions ﷺ and is considered by many scholars to be among the top most jurists and scholars of Hadith. She was born a Muslim and would say that she had never seen her parents practise any thing other than Islam. Her marriage contract was performed with the Holy Prophet ﷺ two years before *Hijrah* (migration), and after the battle of Badr, she moved into the house of the Holy Prophet ﷺ. She remained with the Holy Prophet ﷺ till his demise.

Imam Bukhari and Imam Muslim in their respected books narrated that Amr bin al-Aas ﷺ reported that he asked Allah's ﷻ Prophet ﷺ as to who was the most beloved to him among the people. The Holy Prophet ﷺ replied, "Ayesha". He (then) asked as to who was the most beloved among the men. The Holy Prophet ﷺ answered, "Her father". On many occasions, the Holy Prophet ﷺ would tell her:

"O Ayesha! Here is Jibraeel. He gives you salam." (Agreed upon)

*The four compilations of authentic Ahadith: Sunan-at-Tirmizi, Sunan Ibn-e-Majah, Sunan-an-Nasai, Sunan Abu Dawood.

Ayesha رضي الله عنها was a great memoriser of Ahadith, poetry and Arab history. She had also memorised the whole Qur'an. Her recorded narrations are 2210 of which three hundred are found in Sahih Bukhari and Sahih Muslim. Her knowledge of Islam surpassed that of many of the Companions رضي الله عنهم. Abu Musa Ashari رضي الله عنه once said:

"We, the Companions of the Holy Prophet, never had an issue except that we would go to Ayesha and she would have information regarding it."

Her opinions on Islamic matters were taken during the era of all the four Rightly-guided Caliphs. She was very kind to slaves and used to set them free after purchasing them.

She was a very generous lady. Once Abdullah ibn Zubair رضي الله عنه sent one lakh Dirhams to her which she gave out on the same day as Sadaqa (charity). She died in 57 A.H. and was buried in the graveyard of Jannat-ul-Baqi in Madinah.

Do you know ?

Ayesha رضي الله عنها was one of the three wives (the other two being Hafsa رضي الله عنها and Umm-e-Salmah رضي الله عنها) who had memorised the whole Qur'an.

4. Zainab bint Khuzaimah رضي الله عنها

She was the daughter of Khuzaimah and she was from Bani Hilal bin Amir bin Sasaah. Her first marriage had taken place with Tufail ibn Harith and second with Ubaidah ibn Harith; the two were sons of Harith ibn Abdul Muttalib and cousins of the Holy Prophet ﷺ. Her third marriage was performed with Abdullah ibn Jahsh رضي الله عنه who was also the half cousin of the Holy Prophet ﷺ. He was martyred in the battle of Uhud. After that, the Prophet ﷺ married her. Even before her conversion to Islam, she was known as Umm-ul-Masakeen (Mother of the Needy) due to her benevolence.

She was the first among the Mothers of the Believers to be buried in Jannat-ul-Baqi. She lived with the Holy Prophet ﷺ for about two to three* months and then passed away in 627 C.E. at the age of thirty. She and Khadijah رضي الله عنها are the only two wives of the Holy Prophet ﷺ who died during his lifetime.

5. Umm-e-Salmah رضي الله عنها

Her real name was Hind bint Abi Umaiyah. She came from the Makhzum branch of the Quraish tribe and was the cousin of Khalid bin Waleed رضي الله عنه. She was among the first Muslim women to migrate to Madinah. Before her marriage to the Prophet ﷺ, she was married to Abu Salmah رضي الله عنه. It is narrated in Sahih Muslim that when Abu

*According to Prof. Hamidullah in 'Muhammad Rasulallah ﷺ'

Salmah ؓ passed away, she went to the Holy Prophet ﷺ and said:

"O Allah's Prophet! Abu Salmah has passed away".

The Holy Prophet ﷺ instructed her to pray in these words:

"O Allah, forgive me and him and succeed him for me with that which is good."

Later when the Holy Prophet ﷺ married her, she concluded:

"Allah ﷻ then succeeded him for me with one (Muhammad ﷺ) who is better for me than him."

She was married to the Prophet ﷺ in 4 A.H. and was approximately thirty years of age at that time. Among all the wives of the Holy Prophet ﷺ, she is considered to be the most knowledgeable after Ayesha ؓ. Mahmood bin Labeed ؓ said:

"The wives of the Holy Prophet ﷺ were a storehouse of Ahadith. However no one was like (in terms of knowledge) Ayesha ؓ and Umm-e-Salmah ؓ."

On many occasions she acted as the advisor of the Prophet ﷺ and he appreciated her suggestions. She accompanied the Prophet ﷺ on the occasion of his last Hajj.

She would recite the Qur'an in the style of the Prophet ﷺ. Ibn-Qayyim, a prominent scholar mentions her in these words:

"If the opinions of her are collected, a small booklet can be compiled."

She would enjoin good and forbid evil. Once she noted that the prayers were being delayed by the Imam from the recommended times. She at once rebuked and told him about the proper practice of the Holy Prophet ﷺ.

Umm-e-Salmah ؓ outlived all the wives of the Prophet ﷺ, and died at a mature age of 86 in 60 A.H.



Graves of the Mothers of the Believers ؓ in Jannat-ul-Baqi, Madinah.

6. Hafsa bint Umar

She was the daughter of Umar bin Al-Khattab . Her mother was Zainab bint Mazun . Previously, she was married to Khunais bin Huzaifa . He was one of the participants the battles in Badr and Uhud. Later, he died from his wounds immediately after the battle of Uhud during the third year of Hijrah. After his death, the Prophet  married her in the same year.

She was a virtuous woman whom Jibraeel  acknowledged when he told the Holy Prophet  that she extensively fasts and prays at night and that she will be his wife in Paradise as well*. Sixty narrations have been recorded from her. She could read and write, and had a strong knowledge of Islamic matters. She was given the charge of keeping the official copy of the Qur'an, the *Mushaf*, during the caliphate of Uthman . She strongly disapproved of disunity and chaos amongst the ranks of the Muslim community. She passed away in Madinah in 40 A.H.

7. Zainab bint Jahsh

She was the daughter of Umayma bint Abd ul-Muttalib, who was the paternal aunt of the Holy Prophet . She had embraced Islam in Makkah during the early *Dawah* (propagation) of Islam and was married to Zaid bin Haritha  the freed slave of the Holy Prophet . However, their marriage could not succeed and ended in divorce. Hence, the Holy Prophet , by Allah's  command, married her. She used to say:

"It is your parents who gave you in marriage; but as for me, Allah  gave me in marriage to the Prophet ..." (Sahih Bukhari)

She was married to the Prophet  in 5 A.H. and was the first wife to die after he passed away. The Prophet  had foretold:

*"My wife with long hands will be the first to meet me after my death."
(Al-Tabaqat Al-Kubra)*

Her funeral prayer was led by Umar . She was polite in disposition and constant in saying her prayers and observing fasts. She was very generous, religious, pious and truthful in speech. Ayesha  gave a glorious tribute to her in these words:

"I have not seen a more righteous woman than Zainab, nor one with more Taqwa of Allah  more truthful in speech, more kindness to her relatives, more benevolence and more dedication in the work that she did for charity... may Allah  be pleased with her." (Musnad Ahmad)

She narrated eleven traditions which are recorded in the books of Ahadith.

* Sunan Abu Dawood and Sunan An-Nasai.

8. Jawairiyah bint Al-Harith

She was the daughter of Harith who was the chief of Banu Mustaliq. When the battle of Banu Mustaliq was fought, the Muslims defeated her tribe and many of her tribesmen were taken prisoner. Jawairiyah was also among the captives. When she came to the Holy Prophet seeking his help in paying off the ransom, he asked her:

"Would you like to consider a better deal?" She replied, "What is it, O Prophet of Allah?" The Prophet said, "I pay that off for you and marry you." Jawairiyah was glad and said; "Certainly O Allah's Prophet." (Musnad Ahmad)

When the news came that the Holy Prophet had married Jawairiyah bint Al-Harith, daughter of the chief of Banu Mustaliq, Muslims freed the war-prisoners because they had become the Holy Prophet's kin. This made many captives accept Islam. Ayesha would say:

"Thus, one hundred families from al-Mustaliq were freed, and I do not know any woman who brought more blessings to her people than Jawairiyah." (Musnad Ahmad)

Though she was a convert, she became a very staunch Muslim. She used to pray a lot and would fast regularly. She was a very righteous woman. Jawairiyah passed away at the age of 65, in 56 A.H. and lies buried in Jannat-ul-Baqi, in Madinah.

9. Umm-e-Habibah

Her real name was Ramlah and she was the daughter of Abu Sufyan ibn Harb. Her brother was Muawiyah bin Abi Sufyan. She was one of the early converts to Islam and was among the first people to migrate to Abyssinia with her husband, Ubaidullah bin Jahsh who left Islam and died as a non-believer in Abyssinia. Later, the Prophet sent Amr bin Umaiyah to Najashi with a proposal. Hence Najashi conducted her marriage to the Prophet. He also gave her four thousand Dirhams

Do you know

Zaid, after his freedom, became the adopted son of the Prophet. In those days marrying the divorced wife of the adopted son was not liked by the people of Arabia. However, Allah in His wisdom, gave Wahi (revelation) to the Holy Prophet in which it was clarified that in Islam, an adopted son can never be like a "real" son. Hence, the wife of the adopted son can never be a daughter-in-law. Therefore the Prophet was ordered by Allah to marry Zainab: "...Then when Zaid had dissolved his marriage with her, We joined her in marriage to you..." (Surah-Al-Ahzaab, Verse: 37)

and presents, and sent her to Madinah, guarded by Shurahbil bin Hasanah رضي الله عنه. She arrived in Madinah in the sixth year of Hijrah and was about thirty years old at that time. Umm-e-Habibah رضي الله عنها passed away during the rule of Muawiyah رضي الله عنه in 44 A.H.

Umm-e-Habibah رضي الله عنها was very gentle and virtuous by nature. She was meticulous in acting upon the traditions of the Holy Prophet ﷺ and was well versed in matters of *Shariah*. Fifty-four (54) narrations are recorded from her in the books of Ahadith.

10. Safiyah bint Hai رضي الله عنها

She was the daughter of Hai bin Akhtab; the Jewish chief of Banu Nadeer, who was a direct descendant of Prophet Haroon عليه السلام. The Holy Prophet ﷺ once said to her:

"Indeed, you are a Prophet's (Haroon عليه السلام) daughter; and indeed, your uncle (Musa عليه السلام) is a Prophet; and indeed, you are married to a Prophet (ﷺ)..."
(Musnad Ahmad and Sunan-at-Tirmizi)

Previously she was married to Sallam bin Mishkam and then later to his brother Kinanah bin Abi al-Haqiq. During the battle of Khyber, Kinanah was killed and Safiyah رضي الله عنها was taken as a war-prisoner by one of the warriors. The Companions رضي الله عنهم approached the Holy Prophet ﷺ and said:

"O Prophet! Banu Nadeer and Banu Quraizah (the Jewish tribes) will feel offended to see the daughter of a Jewish chief working as a maid. We therefore suggest that she may be taken as your wife."

Therefore the, Holy Prophet ﷺ, in his mercy, freed her and said:

"You are now free. If you like you can go back to your tribe or can be my wife."
(At-Tabaqat-al-Kubra)

She took the second option* and hence became the wife of the Holy Prophet ﷺ. This marriage had a great impact on the Jews, with the result that many of them accepted Islam. Safiyah رضي الله عنها was very dignified in her behaviour, was forbearing and scholarly. Like the other wives of the Holy Prophet ﷺ, she was looked upon as a centre of light and learning. Safiyah رضي الله عنها loved the Prophet ﷺ very much. When he fell ill, she said:

"I pray that your affliction had befallen me."

* Safiyah رضي الله عنها had a dream before her marriage to the Prophet ﷺ which indicated that she was to marry the Prophet ﷺ.

And the Holy Prophet ﷺ said:

"By Allah, she is only saying the truth."

Several Ahadith have been recorded from her. She was a fountain of knowledge. It has been recorded that once, at her place, many women from Kufah had come to her to ask questions. She died approximately in 50 A.H. in Madinah and was buried in Jannat-ul-Baqi.

11. Maimoonah bint Al-Harith

She was the daughter of al-Harith bin Hazan and belonged to the tribe of Amir bin Sa'sa of Najd. She was the sister of Umm-ul-Fazl, who was the wife of Abbas , uncle of the Holy Prophet ﷺ. Thus she was the aunt of Ibn Abbas  and Khalid bin Waleed .

Before the advent of Islam, she was married to Masood bin Amr who later divorced her. She then married Abu Ruhm who later died. Thus, soon after the Holy Prophet ﷺ had completed his *Umrah*, he married her in 7 A.H. Her original name was Barraah, but she was renamed Maimoonah by the Holy Prophet ﷺ.

She was always careful regarding instructions of the Holy Prophet ﷺ and would always try to act and complete the acts of *Sunnah* and urge others to do the same. She was fond of setting slaves free. She passed away in 51 A.H. and was the last woman the Holy Prophet ﷺ had married. About her character, Ayesha  said:

"... she surely was the most righteous among us and the kindest toward her relatives."
(Al-Hakim)

Forty six narrations have been recorded from her.

12. Rehana bint Zaid

She belonged to the Jewish tribe of Banu Nadeer and was married to a man of Banu Quraiza. She became a captive after the battle with the Banu Quraiza tribe. The Holy Prophet ﷺ set her free and then married her. She died eleven years after the death of the Prophet ﷺ in 21 A.H. and was buried in Jannat-ul-Baqi, in Madinah.

13. Maria Qibtiya

The Christian ruler of Egypt, Maqawqis, sent her to the Holy Prophet ﷺ as a slave. She did not live in the vicinity of the Masjid-e-Nabwi; a garden house was built for her. She was the mother of the Prophet's  son, Ibrahim , who died in childhood. She was a God-fearing and kind hearted woman. She died in 637 C.E.

The Descendants of Prophet Muhammad ﷺ

Children of The Holy Prophet ﷺ

With Khadijah رضي الله عنها, the Holy Prophet ﷺ had six (6) children. They were:

1. Qasim رضي الله عنه

He was the eldest son and passed away in infancy.

2. Abdullah رضي الله عنه

He was born during the period of Prophethood and was called "Tayyab" and "Tahir." He also passed away in infancy.

3. Zainab رضي الله عنها

She was the eldest daughter. She was married to Abul Aas رضي الله عنه who accepted Islam a year after her death in 8 A.H. She had a daughter, Umamah and a son, Ali, who died at a young age. She passed away from a wound that she received at the hands of the disbelievers while migrating to Madinah.

4. Ruqaiyyah رضي الله عنها

She was first married to Utba, son of Abu Lahab. She did not live with him as he divorced her on the insistence of his father. She then married Uthman رضي الله عنه and migrated with him to Abyssinia and finally settled in Madinah. They had one son, Abdullah رضي الله عنه who passed away at the age of six (6). At the time of the Battle of Badr, she was very sick and died on the day the people of Madinah received the good news of victory in the battle.

5. Umm-e-Kulthum رضي الله عنها

She was first married to Utaibah, another son of Abu Lahab. He also divorced her. In 3 A.H. she married Uthman رضي الله عنه, when his first wife, Ruqaiyyah رضي الله عنها, passed away. She passed away in Sha'aban, in 9 A.H.

6. Fatima رضي الله عنها

She was the youngest daughter of the Prophet ﷺ. She married Ali رضي الله عنه in the second year of Hijrah. They had 3 sons and 2 daughters; Hassan رضي الله عنه, Hussain رضي الله عنه, Mohsin رضي الله عنه, Umm-e-Kulthum رضي الله عنها and Zainab رضي الله عنها. She passed away a few months after the Holy Prophet ﷺ left this world. Fatima رضي الله عنها is considered to be *Sayyida-tun-Nisa min Ahlil Jannah* (Leader of the Women of Paradise).

Do you know ?

Muslim, in his Sahih, narrated that the Prophet ﷺ said regarding Fatima رضي الله عنها, "My daughter is part of me. He who disturbs her, in fact, disturbs me and he who offends her, offends me."

7. Ibrahim عليه السلام

Ibrahim عليه السلام was the son of the Holy Prophet ﷺ from his wife, Maria Qibtiya عليها السلام. He died while he was eighteen months old. The Holy Prophet ﷺ was very sad on his death. It is reported that he said in sorrow:

"The eyes weep and the heart is sad, but we do not say anything to incur the anger of Allah. We are sad, O Ibrahim!" (Sahih Bukhari)

Grandsons of The Holy Prophet ﷺ

1. Hassan Ibn Ali عليه السلام

He was the son of Fatima عليها السلام and Ali bin Abi Talib عليه السلام. He was born in 3 A.H. in the month of Ramadan. The Holy Prophet ﷺ loved him dearly and would play with him. Hassan عليه السلام would sit and listen to the Prophet ﷺ as he recited the latest revelations and would immediately learn them by heart.

He was only eight years old when the Prophet ﷺ passed away. His mother also died a few months later. The remaining years of his boyhood and youth were spent under the guidance of his father, Ali عليه السلام. After the demise of the Prophet ﷺ, Ali عليه السلام devoted most of his time to the compilation of the Qur'an and Ahadith. Therefore, since his childhood, Hassan عليه السلام also developed the passion for learning.

During the caliphate of Abu Bakr عليه السلام, the Caliph would hold him in high esteem and would love him because of his close family relationship to the Holy Prophet ﷺ. Once he was walking on the street and saw young Hassan عليه السلام playing. He picked him up and made him sit on his shoulder and said:

"By Allah ﷻ, he resembles the Messenger ﷺ." (Sahih Bukhari)

Umar عليه السلام would also take care of him and respect him during his caliphate. His monthly stipend was equal to that of senior Companions رضي الله عنهم.

In the era of Uthman عليه السلام, Hassan عليه السلام had grown into a young man. He fought in the Muslim army against the non-believers, and during the end of Uthman's عليه السلام caliphate, he was of those who protected Uthman عليه السلام against the rebels.

When Uthman عليه السلام was besieged in his house, Ali عليه السلام sent Hassan عليه السلام several times with food and water. In his attempt to protect Uthman عليه السلام, Hassan عليه السلام sustained several injuries at the hands of the rebels.

When Ali ؓ got martyred, the people of Kufah elected Hassan ؓ as the next caliph. However, the people of Syria had elected Muwaiyah ؓ as the caliph. Therefore, both sides decided to meet each other in order to pacify and unite the Muslim community. Hence, Hassan ؓ decided to abdicate the office of the caliph under certain conditions. Muawiyah ؓ gave him a clean sheet with his stamp to put any points and agreement which Hassan ؓ would want. The reason why he abdicated the office of the caliph was mentioned by himself in these words:

*"People, I have abdicated the position of caliph for the improvement of the community."
(Usdul-Ghaba).*

Hassan's ؓ caliphate lasted for 5 to 6 months only.

His Martyrdom

It is mentioned in certain books that Muawiyah ؓ poisoned Hassan ؓ through another person. However, this is not true as there is not a single authentic narration which mentions it. Moreover, after the passing away of Hassan ؓ his younger brother, Hussain ؓ lived for more than 10 years and he never put the blame on Muawiyah ؓ. Furthermore, after the martyrdom of Hassan ؓ, Hussain ؓ never broke or renounced his allegiance to Muawiyah ؓ. Hassan ؓ was buried next to his mother, Fatima ؓ in Jannat-ul-Baqi.



Jannat-ul-Baqi where Hassan ؓ is buried.

2. Hussain Ibn Ali ؓ

He was born in the 4th year of Hijrah and his name was given by the Holy Prophet ﷺ himself who loved him and Hassan ؓ very much. During their caliphate, Abu Bakr ؓ, Umar ؓ and Uthman ؓ would greatly respect him and take care of him. They would grant him those items from the public property to which the senior Companions ؓ were entitled.

On his death bed, Muawiyah ؓ told his son, Yazid, to take care of Hussain ؓ because of his relationship to Prophet Muhammad ﷺ. After the passing away of Muawiyah ؓ, Yazid became the caliph. However, Hussain ؓ along with certain respectable Companions ؓ did not accept him as the caliph. Later, Hussain's ؓ

supporters in Kufah invited him to lead an uprising against Yazid. The reason that he was willing to rebel against Yazid was because of his corrupt ideals and lack of piety. Hence, Hussain عليه السلام sent his cousin, Muslim bin Aqeel to find out the situation in Kufah. He detected an overwhelming support among the Kufans and sent a letter, encouraging Hussain عليه السلام to come over to Kufah. However, no sooner had Muslim bin Aqeel sent the letter, he was captured and killed by the governor of Yazid and a warning was given to the people of Kufah not to support Hussain عليه السلام.

When Hussain عليه السلام set out on his journey to Kufah with members of his family and supporters, many of the remaining Companions رضي الله عنهم advised him against going there as the people of Kufah were known for their contradictory character and personalities.

His Martyrdom

On the 2nd of Muharram, 60 A.H., during his journey to Kufah, Hussain عليه السلام pitched his camp at Karbala. The next day, the army of Yazid surrounded the camp and prevented the party of Hussain عليه السلام from fetching water from the nearby river. Though negotiations were conducted, the governor of Kufah, Ibn Ziyad, was against any peaceful settlement and was bent upon conducting the battle. Therefore, on the 10th of Muharram, the battle began between the 72 supporters of Hussain عليه السلام and thousands of troops in Yazid's army. After all of his supporters laid down their lives, Hussain عليه السلام was also martyred.

Both *Sunni* and *Shi'a* schools of thought admire his courage against the forces of falsehood and praise his piety, morals and manners.



Shrine of Imam Hussain عليه السلام in Karbala, Iraq.

Imamat (The Twelve Imams)

According to the *Shi'a* school of thought, *Imamat** is the concept of choosing a person from the family of the Holy Prophet ﷺ, who before his passing away transfers the *Imamat* to another person from the same family. However, it is restricted to the descendants of Ali ﷺ and Fatima ﷺ only.

In the *Shi'a* school of thought, *Isna Ashari* or the 'Twelve (chosen) *Imams*' are considered to be their political and spiritual leaders and they are from the family of the Holy Prophet ﷺ. They are:

1. Ali bin Abi Talib ﷺ (600 C.E. - 661 C.E.)
2. Hassan Ibn Ali ﷺ (3 A.H. - 50 A.H.)
3. Hussain Ibn Ali ﷺ (4 A.H. - 61 A.H.)
4. Zain-ul-Abideen ﷺ (36 A.H. - 94 A.H.)
5. Muhammad Al-Baqir ﷺ (57 A.H. - 114 A.H.)
6. Jafar as-Sadiq ﷺ (83 A.H. - 148 A.H.)
7. Musa Al-Kazim ﷺ (128 A.H. - 188 A.H.)
8. Ali ar-Raza ﷺ (148 A.H. - 203 A.H.)
9. Muhammad at-Taqi ﷺ (195 A.H. - 220 A.H.)
10. Ali Al-Hadi ﷺ (212 A.H. - 254 A.H.)
11. Hassan Al-Askari ﷺ (232 A.H. - 260 A.H.)
12. Muhammad Al-Mahdi ﷺ (256 A.H.)

1. Ali bin Abi Talib ﷺ (600 C.E. - 661 C.E.)

Ali ﷺ was born some thirty years after the birth of the Prophet ﷺ. His father, Abu Talib, was the paternal uncle of the Prophet ﷺ who brought him up. Ali ﷺ was very close to the Prophet ﷺ and was married to his daughter, Fatima ﷺ. They had three sons and two daughters from this marriage.

Ali ﷺ was the second person to accept Islam. At the time of migration to Madinah, the Holy Prophet ﷺ left him in his bed so that he would return the belongings entrusted to the Holy Prophet ﷺ by the people of Makkah.

Ali ﷺ was a very brave man. He participated in almost all the battles against the non-believers during the life time of the Holy Prophet ﷺ. He was one of the greatest warriors of Arabia.

* According to the *Shi'a* school of thought the twelve *Imams* are the political and spiritual successors of the Holy Prophet ﷺ. However they are to be from the descendants of Ali ﷺ and Fatima ﷺ only.

Ali عليه السلام was also a great scholar. The Holy Prophet ﷺ said about him:

"I am the city of knowledge... and Ali (عليه السلام) is its gate." (Tirmizi)

Ali عليه السلام was a master of the Arabic language and his writings were as effective as his speech. He narrated 540 traditions of the Holy Prophet ﷺ. He was also one of the scribes of the Holy Prophet ﷺ and wrote treaties for him. He was one of the great jurists of Madinah. The Prophet ﷺ appointed him as the *Qazi* (Judge) of Yemen during his lifetime.

Ali عليه السلام was an important member of *Shura* (Advisory Council) during the time of the first three Caliphs. He was also the great *Mufti* (jurist) of Madinah during their reign. He was in the panel of six persons who were nominated by Umar عليه السلام on his death-bed to choose a caliph from amongst themselves. He was the fourth Rightly Guided Caliph.

2. Hassan Ibn Ali عليه السلام (3 A.H. - 50 A.H.)

Hassan عليه السلام was the son of Ali عليه السلام and Fatima عليها السلام, and the elder of the three grandsons of the Holy Prophet ﷺ. Hassan عليه السلام was brought up in an ideal learning atmosphere. His only teachers were his grandfather and his parents.

During Ali's عليه السلام caliphate, he took part in all the battles that were fought. He also held charge of the Bait-ul-Maal.

When Ali عليه السلام got martyred, the people of Kufah elected Hassan عليه السلام as the next caliph. However, as the people of Syria had elected Muwaiyah عليه السلام as the caliph, Hassan عليه السلام decided to abdicate the office of the caliph under certain conditions. Muawiyah عليه السلام gave him a clean sheet with his stamp to put any points and agreement which Hassan عليه السلام would want. The reason why he abdicated was mentioned by himself:

"People, I have abdicated the position of caliph for the improvement of the community." (Usdul-Ghaba).

Hassan's عليه السلام caliphate lasted for about 6 months. He was buried in the graveyard of Jannat-ul-Baqi in Madinah. According to *Shi'a* belief, he is the second Imam following his father, Ali عليه السلام. Therefore, they regard him as sinless and perfect in his actions.

3. Hussain Ibn Ali عليه السلام (4 A.H. - 61 A.H.)

Hussain عليه السلام was born to Ali عليه السلام and Fatima عليها السلام on 3rd of Sha'ban in 4 A.H. He is considered to be the third *Imam* of the *Shi'a* community as on his death-bed, Hassan عليه السلام handed over the charge of *Imamat* to him. Following the footsteps of his brother Hassan عليه السلام, Hussain عليه السلام also retired into seclusion in Madinah. However, after the death of Muawiyah عليه السلام, when his son, Yazid became the caliph, certain respectable Companions رضي الله عنهم along with Hussain عليه السلام did not accept his caliphate.

When Hussain's عليه السلام supporters in Kufah invited him to lead an uprising against Yazid, he left Madinah and headed towards Kufah along with 72 of his family members and supporters. On reaching Karbala, on the 2nd of Muharram 60 A.H., Hussain عليه السلام and his supporters pitched their camps. Though negotiations were conducted between Hussain عليه السلام and the governor of Kufah, Ubaidullah bin Ziyad, the latter was not inclined towards a peaceful settlement. Therefore on the 10th of Muharram, the battle began between the 72 supporters of Hussain عليه السلام and thousands of troops in Yazid's army. One by one, the supporters of Hussain عليه السلام laid down their lives. Eventually Hussain عليه السلام was also martyred.

It is said that when the Mother of the Believers, Umm-e-Salmah عليها السلام was informed about the martyrdom of Hussain عليه السلام she was greatly saddened.

Hussain's عليه السلام lineage continued through Zain-ul-Abideen عليه السلام whose son was Muhammad al-Baqir عليه السلام whose son was Jafar as-Sadiq عليه السلام, whose son was Musa Al-Kazim عليه السلام whose son was Ali ar-Raza عليه السلام. Thus, through this lineage, many of the people of *Ahl-al-Bait** are found from East to West.

4. Zain-ul-Abideen عليه السلام (36 A.H. - 94 A.H.)

His name was Ali and he was the only son of Hussain عليه السلام to survive the tragic event of Karbala. He was taken in chains to Yazid, in Damascus. However realising the public anger, Yazid freed him and sent him back to Madinah.

Zain-ul-Abideen عليه السلام led a life of seclusion. He was an extremely pious man and spent his time in praying to Allah سبحانه. He was referred to as the one who performed excessive prostration; hence, the title of "Sajjad" was given to him. He spent most of his time in learning. A book by the name "*Sahifah-Sajjadiyah*" is attributed to him. It consists of his narrations. He was always helpful to the poor and the oppressed. He was born in 36 A.H. and passed away in 94 A.H.

* *Ahl-al-Bait*, according to the *Shi'a* school of thought, are the children and the grand children of the Holy Prophet صلى الله عليه وآله and their progeny through Fatima عليها السلام and Ali عليه السلام.

5. Muhammad Al-Baqir عليه السلام (57 A.H. - 114 A.H.)

He was the son of Ali Zain-ul-Abideen عليه السلام and was born in 57 A.H. Hence he was present at the event of Karbala and was only four years old. His mother was the daughter of Hassan عليه السلام.

His era comprised four different Ummayyad Caliphs: Walid bin Abdul Malik, Sulaiman bin Abdul Malik, Umar bin Abdul-Aziz and Hasham bin Abdul Malik. With the exception of Umar bin Abdul-Aziz, the remaining Caliphs had their strengths as well as shortcomings. Hence, due to their different interests and goals they left Muhammad Al-Baqir عليه السلام alone, to some extent.

Muhammad Al-Baqir عليه السلام had great knowledge of the Qur'an and *Sunnah* and he guided people towards the way of the Holy Prophet ﷺ. He was known for his piety and his stance for upholding the truth. He was among those who are considered among the *Tabi'een* (followers of the Companions رضي الله عنهم) because he had met some of the Companions رضي الله عنهم of the Holy Prophet ﷺ. He died in 114 A.H.

6. Jafar as-Sadiq عليه السلام (83 A.H. - 148 A.H.)

He was the son of Muhammad Al-Baqir عليه السلام and was born in 83 A.H. His era coincided with the end of the Ummayyad dynasty and the beginning of the Abbasid dynasty. Since the Abbasid dynasty had risen against the Ummayyad dynasty with the proclamation of avenging the pain inflicted upon the *Ahl al-Bait*, he was able to enjoy favourable conditions and spent his time in teaching people the knowledge of the Qur'an and *Sunnah*. His knowledge of the *Shariah* sciences was matched by none. Imam Abu Hanifah رحمته الله said:

"I have not seen a greater Faqih than him."

Malik bin Anas and other prominent *Imams* of the *Aslaaf* were his students. He was very pious and generous and gave great amounts in charity. He passed away in 148 A.H.

7. Musa Al-Kazim عليه السلام (128 A.H. - 188 A.H.)

He was the son of Jafar as-Sadiq عليه السلام and was born in the year 128 A.H. He was the contemporary of three Abbasid Caliphs: Mansoor, Mehdi and Haroon. He had to live in hiding for a long duration due to the difficult times. However he was caught by the forces of the Caliph and sent to different places until eventually he died. He suffered a lot of hardship and oppression. However, even in such circumstances, he was able to control his temper and was given the title of Al-Kazim, which means "the controller of anger". He would recite the Qur'an a lot and used to pray for long periods of time. He died in 188 A.H.

8. Ali ar-Raza (148 A.H. - 203 A.H.)

He was the son of Musa Al-Kazim  and was born in Madinah. It is said that during his period, the leadership of the Abbasid dynasty was very stern. However Mamoon, the Abbasid caliph, used to admire him and even offered him the post of caliph, but when Ali refused to accept the post, Mamoon made him his successor. However he passed away in 203 A.H. before he could become the next caliph. He was very knowledgeable regarding the affairs of the Qur'an and *Sunnah* and would pray a lot. Moreover it is also said that he used to complete the recitation of the whole Qur'an in three days.

9. Muhammad at-Taqi (195 A.H. - 220 A.H.)

He was the son of Ali ar-Raza  and was born in 195 A.H. in Madinah. He used to teach in Madinah and was pious, generous and helpful to the poor. He had great knowledge of the Qur'an and *Sunnah* and was always ready to help people who were oppressed. He died in 220 A.H.

10. Ali Al-Hadi (212 A.H. - 254 A.H.)

He was the son of Muhammad at-Taqi  and was born in 212 A.H. in Madinah. He was the contemporary of seven Abbasid caliphs and when his father passed away, he spent his time in teaching and preaching Islam. He was pious, soft spoken and his manners were refined. He was always guiding people towards the path of the Qur'an and *Sunnah*.

11. Hassan Al-Askari (232 A.H. - 260 A.H.)

He was the son of Ali Al-Hadi  and it is said that he lived in hiding due to the fear of being persecuted by the enemies of the *Ahl al-Bait*. He was known for his humbleness and was inclined towards leading a path which pleased Allah . He had great knowledge in the sciences of *Shariah* and was considered among the great scholars of his time.

12. Muhammad Al-Mahdi (256 A.H.)

He was born in Samarra in 256 A.H. He was the son of Hassan Al-Askari  and it is said that his mother was the grand daughter of the Roman king. According to the *Shi'a* school of thought, after the death of his father, Hassan Al-Askari , he went into occultation (*Ghaybat*) and appeared to his deputies but only in rare cases. This occultation was of a short period. However, from the year 329 A.H. he went into a longer period of occultation and will reappear when there will be great chaos and disruption in the world.

The Ten Blessed Companions (Ashrah-e-Mubashirah)

There were ten Companions who were given the glad tidings of Paradise, by the Holy Prophet in their lifetime. They were known as *Ashrah-e-Mubashirah*. They were given these glad tidings due to their distinctive qualities and their devotion towards Islam and the Holy Prophet. Moreover, the Holy Prophet told them about their exemption from accountability on the Day of Judgement. These blessed Companions are:

1. Abu Bakr Abdullah bin Abu Quhafa
2. Umar bin Al-Khattab
3. Uthman bin Affan
4. Ali bin Abi Talib
5. Talha bin Ubaidullah
6. Zubair bin Al-Awwam
7. Sa'ad bin Abi Waqas
8. Abdur Rahman bin Awf
9. Abu Ubaidah bin Al Jarrah
10. Sa'eed bin Zaid

Abu Dawood in his *Sunan* has mentioned that Abdur Rahman bin al Akhnas said that he was sitting in the *Masjid* when a man passed some insulting comments about Ali. On hearing that, Sa'eed bin Zaid stood up and said:

"I bear witness to the Prophet that I heard him say, 'Ten persons will go to Paradise. Abu Bakr will go to Paradise, Umar will go to Paradise, Uthman will go to Paradise, Ali will go to Paradise, Talha will go to Paradise, Zubair bin Al Awwam will go to Paradise, Sa'ad bin Abi Waqas will go to Paradise, Abdur Rahman bin Awf will go to Paradise and Abu Ubaidah bin Al Jarrah. If I wish, I can mention the tenth.' The people asked, 'Who is he?' so he kept silent. They again asked, 'Who is he?' He replied, 'He is Sa'eed ibn Zaid.' He then said, 'The company of one man whose face has been covered with dust by the Holy Prophet is better than the actions of one of you for a whole life time even if he is granted the life-span of Noah.'"

1. Abu Bakr Abdullah bin Abu Quhafa

Abu Bakr  was elected as the first Caliph after the demise of the Holy Prophet . He was two years younger than the Prophet . His parents named him Abdul Ka'abah, which means "the servant of the Ka'abah". When he became a Muslim, the Holy Prophet  changed this pagan name to Abdullah.

His Conversion to Islam

When the Holy Prophet  acclaimed Prophethood and started his mission to invite others towards Allah , Abu Bakr  was the first free male adult to accept Islam. He supported the Holy Prophet  by inviting others to Islam. The Holy Prophet  said about him:

"When I invited people towards Allah, everybody thought over it and hesitated, at least for a while, except Abu Bakr () who accepted my call the moment I put it before him, and he did not hesitate even for a moment."

His Services to Islam During The Life of The Holy Prophet

Abu Bakr  was always very close to the Prophet . As soon as he became a Muslim, he began to preach Islam to others. He had many friends. He called them to Islam and they became Muslims. Among them were Uthman , Zubair , Talha , Abdur Rahman bin Awf  and Sa'ad bin Abi Waqas . He migrated to Madinah along with the Holy Prophet  and stayed with him in the cave of Thaur. Regarding this event, the Holy Prophet  said:

"You (Abu Bakr ) are my companion in the cave and my companion at the fountain (Al Kauthar)." (Tirmizi)

He was a trader by profession and was very well-off. His wealth came to the rescue of many helpless Muslim slaves as he would buy them from their cruel masters and set them free. Bilal , an African, was one of such slaves. The Prophet  said about Abu Bakr :

"The most compassionate member of my people towards my people is Abu Bakr ()".
(Ahmad and Tirmizi)

In the tenth year of the Prophet's  mission, when he experienced the incident of Al-Mi'raaj (Ascension), initially nobody believed him except for Abu Bakr . When the Holy Prophet  learnt of this, he at once said:

"Abu Bakr is the Siddique (the Testifier of truth)."

Abu Bakr ؓ earned this title because his faith was too strong to be shaken by anything. When Allah ﷻ commanded the Holy Prophet ﷺ to move to Madinah, Abu Bakr ؓ was the person who migrated along with him. To further strengthen his ties, He gave his daughter, Ayesha ؓ in marriage to the Holy Prophet ﷺ. He took part in all the battles in which the Prophet ﷺ participated personally. At Uhud and Hunain, when some of the men showed weakness, Abu Bakr's ؓ faith never wavered. He always stood like a rock by the side of the Holy Prophet ﷺ. At the expedition of Tabuk, he gave all of his belongings as donation. When the Holy Prophet ﷺ asked him:

"What did you leave for your family?"

Abu Bakr ؓ replied:

"I have left for them Allah ﷻ and His Prophet ﷺ."

Do you know ?

It would be necessary to mention that William Muir, a Christian priest, wrote in his book, 'Life of Mahomet ؓ', "The faith of Abu Bakr ؓ was the greatest guarantee of the sincerity of Muhammad ﷺ in the beginning of his career, and indeed, in a modified sense, throughout his life. To have such a person as a staunch adherent of his claim, was for Muhammad ﷺ the most important step."

He was appointed as the first Ameer-ul-Hajj in 9 A.H., when Hajj first became obligatory. During his last days, the Holy Prophet ﷺ could no longer lead the prayers due to his illness. He grew too weak to go to the Masjid and had to appoint someone to act in his place. This honour was also given to Abu Bakr ؓ.

2. Umar bin Al-Khattab ؓ

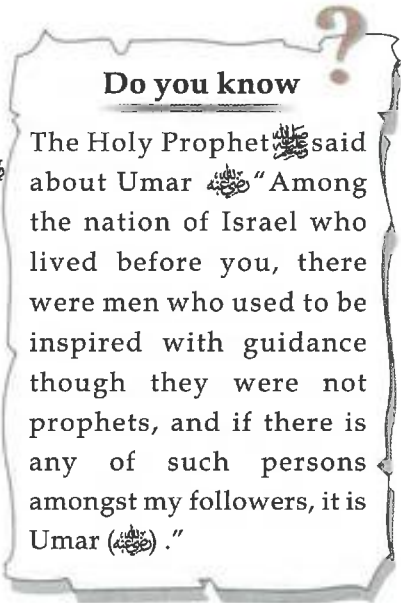
Umar ؓ was the son of Al-Khattab, an influential leader of Makkah. He belonged to the Banu Adi clan of Quraish. As a trader, he had to travel to other lands. These travels gave him a wide knowledge and a deep understanding of human beings and worldly affairs. As he was well educated, he was elected as the spokesman of the Quraish.

His Conversion to Islam

Before his conversion, Umar ؓ was a bitter enemy of Islam and the Prophet ﷺ. According to a tradition, the Prophet ﷺ prayed to Allah ﷻ for the conversion of either of the two powerful persons of Makkah; Umar bin Al-Khattab or Amr bin Hisham (Abu Jahal). Soon Allah ﷻ granted his invocation and in the sixth year of Prophethood, Umar ؓ accepted Islam in a dramatic way.

Being a staunch enemy of the new religion (Islam) and the Prophet ﷺ, one day, he left his home with the intention to kill the Prophet ﷺ, but on his way, he was told about the conversion of his sister, Fatima ﷺ and her husband, Sa'eed bin Zaid ﷺ. This news made Umar ﷺ very angry. He rushed to his sister's house and found both of them reciting the Holy Qur'an. On hearing Umar's ﷺ voice, Fatima ﷺ tried to hide the parchment on which the verses of Qur'an were written. On confirming that the couple had accepted Islam, Umar ﷺ started beating them severely, because of which Fatima ﷺ got injured and bled profusely. When Umar ﷺ saw his sister bleeding, he calmed down and asked her to show him what she was reciting. She gave him the parchment on which Surah Ta-Ha was written. As he went through the verses, they had a miraculous impact on his heart. He then went to the Prophet ﷺ and accepted Islam. His conversion sent a wave of happiness among the persecuted community of Muslims who felt strong and would now be offering prayers openly in the vicinity of Ka'abah.

Do you know?

The Holy Prophet ﷺ said about Umar ﷺ "Among the nation of Israel who lived before you, there were men who used to be inspired with guidance though they were not prophets, and if there is any of such persons amongst my followers, it is Umar (ﷺ)." 

His Services to Islam During The Life of The Holy Prophet ﷺ

Umar ﷺ was 27 years old when he became a Muslim. He turned out to be a great supporter of Islam. His acceptance of Islam strengthened the religion. He was so bold that when he accepted Islam, he declared it openly. No one had the courage to utter a word of reproach. The Muslims had lived in constant fear of the non-believers. They could not say their prayers publicly. Right after his acceptance of Islam, Umar ﷺ requested the Holy Prophet ﷺ to offer prayers in the vicinity of Ka'abah. He himself led a party of Muslims to that place. A second party was led by Hamza ﷺ. When all had gathered, they said their prayers in congregation.

Umar ﷺ loved the Prophet ﷺ very much and was always ready to defend him and fight anyone who insulted him. To further strengthen his ties with the Prophet ﷺ, he gave his daughter, Hafsa ﷺ in marriage to him.

For his remarkable ability to distinguish between right and wrong, he earned the title of "Farooq" from the Holy Prophet ﷺ which means "the one who distinguishes between right and wrong". The Holy Prophet ﷺ said:

"Allah placed truth upon the tongue of Umar and his heart."
(Tirmizi, Abu Dawood)

He was a very brave and strong man. Most of the Muslims migrated to Madinah secretly but Umar رضي الله عنه declared it openly and challenged anyone who could stop him from doing so. There was no person in Makkah who could accept this challenge and thus Umar رضي الله عنه boldly migrated to Madinah.

Umar رضي الله عنه stood by the side of the Holy Prophet ﷺ in all the battles and expeditions. During the battle of Uhud, he was among those who encircled the Holy Prophet ﷺ to protect him from the attack of the Quraish. He also dug the trench around Madinah with the other Companions رضي الله عنهم at the time of the Battle of Ahzaab. He was present at the time of signing of the Treaty of Hudaibiya. During the siege of Ta'if, Umar رضي الله عنه persuaded the Muslims to return without fighting when the Prophet ﷺ ordered so. At the time of the expedition of Tabuk, Umar رضي الله عنه gave away half of his wealth as donation. After the conquest of Makkah, while the Holy Prophet ﷺ himself took the pledge of loyalty from the men, he asked Umar رضي الله عنه to take the pledge from the women. The Holy Prophet ﷺ had a deep love for Umar رضي الله عنه. He said about him:

"The most rigorous regarding Allah's affairs is Umar."

(Ahmad, Tirmizi)

There were many verses of the Qur'an that were revealed supporting the suggestions which Umar رضي الله عنه had advocated, e.g. the verses about observing of the veil by Muslim women. The Holy Prophet ﷺ stated about him:

"Were a prophet to come after me, it would have been Umar." (Agreed)

3. Uthman bin Affan رضي الله عنه

Uthman رضي الله عنه was born some six years after the birth of the Holy Prophet ﷺ. He belonged to the powerful and influential clan of Banu Umayyah of Quraish. By profession, he was a cloth merchant and was literate as well. Uthman رضي الله عنه was modest, honest and upright since his childhood, and even before accepting Islam, he abstained from evil practices such as gambling and drinking.

His Conversion to Islam

It was Abu Bakr رضي الله عنه who persuaded Uthman رضي الله عنه to convert to Islam. He and Uthman رضي الله عنه were great friends. Once when Uthman رضي الله عنه was returning from a journey, he saw a dream about the Prophet ﷺ. When he discussed it with Abu Bakr رضي الله عنه, he convinced him about accepting Islam and took him to the Holy Prophet ﷺ. After becoming a Muslim, Uthman رضي الله عنه drew upon himself the anger of his relatives. His uncle would tie

his hands and feet and then shut him up in a dark room. Uthman رضي الله عنه underwent all sorts of torture, but refused to give up Islam.

His Services to Islam During The Life of The Holy Prophet ﷺ

Uthman رضي الله عنه was among the first Muslims who migrated to Abyssinia. He and his wife Ruqaiyyah رضي الله عنها, the daughter of the Prophet ﷺ sought refuge in Abyssinia along with fourteen other Muslims. They were the first to give up their homes and all they had, for the cause of Allah ﷻ. Later when migration from Makkah to Madinah began, Uthman رضي الله عنه and his wife also went to Madinah and settled there. When Ruqaiyyah رضي الله عنها died after the battle of Badr, the Prophet ﷺ gave his third daughter, Umm-e-Kulthum رضي الله عنها in marriage to Uthman رضي الله عنه. for which he was given the title of “Zun-Nurain” (the possessor of two lights). Uthman رضي الله عنه was an extremely kind-hearted and generous man. The Prophet ﷺ gave him the title of “Ghani” (the Generous). After accepting Islam, he began to spend freely in the way of Allah ﷻ. When the Muslim emigrants first came to Madinah, they had great difficulty in getting drinking water. There was only one well named, *Bir-Rumah*, which was owned by a Jew. The Jew would not allow the Muslims to get water from it. So the Holy Prophet ﷺ asked the Muslims to buy the well. Uthman رضي الله عنه responded immediately and bought the well for twenty thousand *Dirhams* and gave it away for free use by the Muslims. For this generous act, the Holy Prophet ﷺ gave him the glad tidings of Paradise.

In the sixth year of Hijrah, the treaty of Hudaibiya was signed. Uthman رضي الله عنه played an important part in the peace talks as he was sent by the Holy Prophet ﷺ to contact the Quraish for negotiations. When he was late in coming back, a rumour spread that the Quraish had killed him. The Holy Prophet ﷺ sought a pledge *Bait-Ar-Rizwan* to avenge the blood of Uthman رضي الله عنه.

When the Muslims grew in numbers, the Prophet's ﷺ mosque (Masjid-e-Nabwi ﷺ) became too small for them. The Holy Prophet ﷺ said:

“Who will spend money for the extension of the Masjid?”

Uthman رضي الله عنه again came forward. He bought the adjoining piece of land for the extension of the Masjid. In the expedition of Tabuk, Uthman رضي الله عنه gave 300 camels, 50 horses and one thousand pieces of gold (*Dinars*) as donation. On this noble act, the Holy Prophet ﷺ remarked:

“Nothing will do any harm to Uthman from this day, whatever he does.”

(Musnad Ahmad)

He fought by the Holy Prophet's ﷺ side in all the battles except Badr because his wife, Ruqaiyyah ؓ was very sick. During the farewell pilgrimage, he escorted the Holy Prophet's ﷺ wives.

Uthman ؓ was known to be an extremely modest person. There are many Ahadith about his modesty. The Holy Prophet ﷺ said:

"The most genuinely modest is Uthman." (Ahmad, Tirmizi)

4. Ali bin Abi Talib ؓ

Ali ؓ was born some thirty years after the birth of the Holy Prophet ﷺ. His father, Abu Talib, was the Prophet's ﷺ paternal uncle who took care of the Holy Prophet ﷺ and brought him up like his own son. He was a rather poor man and had a large family. By the time, Ali ؓ was born, the Holy Prophet ﷺ was already a young man. He had a wife and children, and was financially well-off. So he took Ali ؓ home and brought him up like his own. Later, the Holy Prophet ﷺ gave his youngest daughter, Fatima ؓ in marriage to him.

His Conversion to Islam

Ali ؓ was about nine years of age when the Holy Prophet ﷺ started the Divine Mission and called the people towards Islam. He was the first youth to come into the fold of Islam. He declared his support for the Holy Prophet ﷺ openly when Allah's ﷻ Messenger ﷺ invited over the chiefs of Makkah during his open invitation to Islam.

His Services to Islam During The Life of The Holy Prophet ﷺ

Ali ؓ remained unshaken during the early persecution at the hands of the Quraish. The night on which the Holy Prophet ﷺ left for Madinah, his house was surrounded by the attackers. He asked Ali ؓ to lie in his bed while he himself left unnoticed. Death hovered around the house but Ali ؓ did not care for it and slept calmly. The Holy Prophet ﷺ had valuables deposited by the people of Makkah, with him. He handed these over to Ali ؓ and asked him to return them to their owners. Ali ؓ stayed in Makkah for three days, returned the people's deposits and then set off to join the Prophet ﷺ at Quba.

In 9 A.H., when the first *Hajj* of Islam took place, The Holy Prophet ﷺ chose Ali ؓ to go to Makkah and share the opening verses of Surah-At-Tauba with the people present there. He gave Ali ؓ his own she-camel, Qaswa. Ali ؓ reached Makkah and read out to the crowd the freshly revealed commandments of Allah ﷻ.

At the time of the Tabuk expedition, the Holy Prophet ﷺ appointed Ali ؑ as his deputy in Madinah, during his absence. On this, some hypocrites remarked that Ali ؑ was left in Madinah because the Prophet ﷺ was displeased with him. When the Prophet ﷺ came to know about this, he said to Ali ؑ:

*"You are to me as Haroon was to Musa except that there will be no prophet after me."
(Agreed)*

Ali ؑ was one of the scribes of the Divine revelations. Letters sent out by the Holy Prophet ﷺ were also written by him. He also wrote down the treaty of Hudaibiya, while the clauses were dictated.

Ali ؑ was a very brave man. He was one of the best warriors of Arabia. He fought in almost all the battles against the Quraish. He protected the Prophet ﷺ when he was injured in the battle of Uhud and washed his wounds. In the battle of Khyber, Ali ؑ showed great bravery and killed Marhab, who was a famous warrior of the Jews and had never been before defeated. Ali ؑ killed him in the first attack.

On the occasion of Mawakhat (the establishment of brotherhood among Muhajireen ؓ and Ansaar ؓ) The Holy Prophet ﷺ said to him:

"You are my brother in this world and in the Hereafter." (Tirmizi)

Ali ؑ was a very learned person. He was appointed by the Holy Prophet ﷺ as the Qazi (Judge) of Yemen in 10 A.H. The Holy Prophet ﷺ said about him:

"I am the city of knowledge and Ali (ؑ) is its gate." (Tirmizi)

On another occasion, the Holy Prophet ﷺ praised Ali ؑ in these words:

"The most learned in legal matters is Ali (ؑ)." (Ahmad and Tirmizi)

Ali ؑ was very effective in his writings as well as his speech. He narrated about 540 Ahadith. Once the Holy Prophet ﷺ blessed him with the following prayer:

"O Allah! Put truth on his tongue, and enlighten his heart with the light of guidance."

He attended the Prophet ﷺ during his last illness and after his demise, bathed his body and performed the funeral rites. Because of this, he could not participate in the discussion over the succession.

5. Zubair bin Al-Awwam ؓ

He was born around 594 C.E. and belonged to the family that was blessed with the light of Islam from the very beginning. As he was the nephew of Khadija ؓ, it was quite natural for him to become a true follower of Islam between the age of twelve and sixteen years. However, he was badly persecuted by his pagan uncle, Naufal, who would wrap him in a mattress and light a fire around it. Then he would ask Zubair ؓ:

"Are you renouncing the religion, Islam, or not?" and Zubair ؓ would reply, "No, never! It is impossible for me to give up the religion of Allah (ﷻ)."

Thus Allah ﷻ revealed the following verse regarding Zubair ؓ:

"Those who answered (the Call of) Allah and the Messenger (Muhammad ﷺ) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward." (Surah-Aal-e-Imran, Verse: 172)

His Services to Islam During The Life of The Holy Prophet ﷺ

Zubair ؓ attained a prominent position among the Companions ؓ of the Holy Prophet ﷺ. He was among those Muslims who migrated to Abyssinia as well as Madinah. He served under the Holy Prophet ﷺ in various military expeditions and was a commander of one of the four battalions that entered Makkah at the time of its conquest. The Holy Prophet ﷺ said about him:

"There was a helper for every Prophet; my helper is Zubair." (Agreed)

His Services During The Time of The Rightly-Guided Caliphs

He was one of the successful commanders during the reign of Abu Bakr ؓ. He also commanded a reinforcement which was sent to Amr Ibn al-Aas ؓ in Egypt to capture it. Zubair ؓ acted as a field commander during the conquest of Egypt by the Muslims.

At the time of his death, Umar ؓ selected Zubair bin Al-Awwam ؓ among the six persons of whom one was to be chosen as the caliph. After the death of Umar ؓ, he kept himself away from state politics and military affairs. When Ali ؓ became the fourth caliph, Zubair bin Al-Awwam ؓ swore an allegiance at his hand. However, when Uthman ؓ was assassinated, he joined the people who demanded that the killer of Uthman ؓ should be executed. During the battle of Jaml (Camel), he was unwilling to fight against Ali ؓ and his troops, and left the field. When he had left the area and was praying, he was martyred, without a just reason, by one of the agents who had infiltrated the army of Ali ؓ.

When Ali ؓ came to know about his martyrdom, he said to the killer:

"May you burn in Hell."

6. Talha bin Ubaidullah ؓ

He was born around 597 C.E. and belonged to the Banu Taym clan of Quraish. He was a cousin of Abu Bakr ؓ as Amr bin Ka'ab was the great grandfather of both of them. He was among the residents of Makkah who could read and write at the advent of Islam. He was extremely rich and owned a lot of real estate in Madinah.

His Services to Islam During The Life of The Holy Prophet ﷺ

When the Holy Prophet ﷺ proclaimed his prophetic mission, Talha ؓ had already prepared himself for its acceptance. Thus he became a Muslim when he was 18 years old and was one of the first Muslims. During his early phase in Makkah, Talha ؓ was persecuted at the hands of the Makkans. Once Naufal Ibn Khuwaylid bound Abu Bakr ؓ and Talha ؓ together with a rope as both of them were not protected by their clan. Hence, these two came to be known as *Al-Qareenayn* (the two tied together).

Do you know ?

Whenever the battle of Uhud was mentioned to Abu Bakr ؓ, he would say, "That was a day that belonged all to Talha ؓ."

Talha ؓ migrated to Madinah for the cause of Islam and devoted all his wealth and energy to protect and promote Islam. He participated in all the battles in which the Prophet ﷺ participated personally, with the exception of the battle of Badr. The reason was that the Holy Prophet ﷺ had sent him and Sa'eed Ibn Zaid ؓ to get information on the movement of the Quraish army. They missed the Quraish army and by the time they returned, the battle had been won by the Muslims. However, both of them were given their share of the war booty.

During the battle of Uhud, Talha ؓ literally became a human shield in front of the Holy Prophet ﷺ. While protecting him, he was seriously injured but he continued to defend the Holy Prophet ﷺ. He received seventy wounds on his body and lost two of his fingers in a sword attack. The Prophet ﷺ called him a "Living martyr". When the Prophet ﷺ got badly injured in the battle and could not climb the rock, Talha ؓ took him on his back and climbed up. The Holy Prophet ﷺ was then heard saying:

"Talha has made Paradise certain for himself."

He was equally known for his piety and generosity. As he was extremely rich and owned a lot of land in Madinah, he frequently bore the responsibility of rationing for the Muslim army. For this he was awarded the titles of *Talha al Khair* (Talha, the Benevolent) and *Talha al Fayyaz* (Talha, the Generous) by the Holy Prophet ﷺ.

His Services During The Time of The Rightly-Guided Caliphs

During the caliphate of Abu Bakr ؓ and Umar ؓ, he was among the prominent Companions ؓ who were in the advisory council. When Umar ؓ passed away, he was in the council which had to appoint the caliph from within the council.

During the caliphate of Ali ؓ, he swore an allegiance on his hand. However, later he joined those who demanded that the killer of Uthman ؓ should be executed immediately. After withdrawing from the battle of *Jaml* (Camel), he was killed unjustly by one of the agents who had infiltrated the army of Ali ؓ. When the dead bodies from the battlefield were brought together, Ali ؓ led the funeral prayers for all of those who were with him and against him. He said:

"I really hope that Talha ؓ, Zubair ؓ, Uthman ؓ and I will be among those of whom Allah ﷻ has said:

"And We shall remove from their hearts any lurking sense of injury and rancour; they will be brothers joyfully facing each other on thrones of dignity."
(*Surah-Al-Hijr, Verse: 47*)

Ali ؓ is said to have heard the Holy Prophet ﷺ once say:

"Talha and Zubair are my neighbours in Paradise."

7. Sa'ad bin Abi Waqas ؓ

He was from the Banu Zuhrah clan of the Quraish tribe. He was a cousin of Amina bint Wahab (mother of the Holy Prophet ﷺ) and Abdur-Rahman bin Awf ؓ. He was born in, or shortly after 594 C.E.

His Services to Islam During The Life of The Holy Prophet ﷺ

He was one of the first people to accept Islam and was only 17 years old at that time. Throughout his life, Sa'ad ؓ performed meritorious services for Islam. He himself narrated that when his mother found out that he had embraced Islam, she felt enraged and said:

"O Sa'ad! What is this religion that you have embraced which has taken you away from the religion of your mother and father...? By God, either you forsake your new religion or I would not eat or drink until I die." I said, "Do not do (such a thing), my mother, for I would not give up my religion for anything." However, she went on with her threat... For days she neither ate nor drank. She became emaciated and weak. "Hour after hour, I went to her, asking whether I should bring her some food or something to drink but she persistently refused, insisting that she would neither eat nor drink until she died or I abandoned my religion." I said to her, 'Yaa Ummi! In spite of my strong love for you, my love for Allah and His Messenger (ﷺ) is indeed stronger. By Allah, if you had a thousand souls and each one departed one after another, I would not abandon this religion for anything. "When she saw that I was determined, she relented unwillingly and ate and drank."

It was concerning Sa'ad's relationship with his mother and her attempt to force him to recant his faith that these verses of the Qur'an were revealed:

"And we enjoined on man to be good to his parents. In pain upon pain did his mother bear him and his weaning took two years. So show gratitude to Me and to your parents. To Me is the final destiny. But if they strive to make you join in worship with Me, things of which you have no knowledge, obey them not. But behave with them in the world kindly, and follow the path of him who turns to Me in repentance and obedience. Then to Me will be your return, and I shall tell you what you used to do."

(Surah Luqman, Verses: 14-15)

Sa'ad was the first Companion who beat a bitter enemy of Islam and shed his blood. The reason was that in 614 C.E. when the Muslims were on their way to the hills of Makkah to hold a meeting with the Holy Prophet ﷺ, a group of polytheists observed their suspicious movements and began to abuse and fight them. At that moment, when one of them tried to offend them, Sa'ad beat him up severely while defending the Muslims. The Holy Prophet ﷺ prayed for him in these words:

"O Allah, answer Sa'ad when he supplicates you."

Sa'ad bin Abi Waqas was present at the time of the treaty of Hudaibiya and took the pledge of *Bait-Ar-Rizwan*. Also, he was one of those Companions who participated in all the major battles led by the Prophet ﷺ, and were present at the time of the conquest of Makkah. In the battle of Uhud, when he was showering arrows towards the Makkans, Ali heard the Prophet ﷺ saying:

"O Sa'ad ! Shoot the arrows; may my mother and father be sacrificed on you."

His Services During The Time of The Rightly-Guided Caliphs

During the caliphate of Umar's ﷺ reign, Sa'ad ﷺ was made a general and he fought against the army of Persia. He was later appointed as the governor of Kufah and Najd. He was among the members of the council who had to select a caliph after Umar's ﷺ death. It was during the era of Uthman ﷺ that Sa'ad ﷺ introduced Islam to China. He died in the year, 54 A.H. When the time of his death approached, he asked one of his sons to open a box in which he had kept a coarse woolen gown, and said:

"Shroud me in this, for in this Jubbah (gown) I met the Mushrikeen on the day of Uhud and in it, I desire to meet Allah the Almighty."

8. Abdur Rahman bin Awf ﷺ

He belonged to the Banu Zuhrah clan of the Quraish tribe. His pre-Islamic name was Abd Amr but after his acceptance of Islam, the Prophet ﷺ changed it to Abdur Rahman ﷺ. He was among the first eight people to enter the fold of Islam. He accepted Islam at the hands of Abu Bakr ﷺ. Due to persecution by the Quraish, he first took refuge in Abyssinia and later migrated to Madinah. In Makkah he was an extremely rich and influential person. After his migration to Madinah when his *Ansari* brother (in Islam) offered him half of his wealth, Abdur Rahman ﷺ refused the offer and asked to just show him the way to the market. It was not long before he became one of the wealthiest merchants of Madinah.

His Services to Islam During The Life of The Holy Prophet ﷺ

He fought in all the battles during the time of the Holy Prophet ﷺ. In the battle of Uhud, he was severely wounded and remained lame for the rest of his life. It is reported in Sahih Bukhari that the following verse was revealed in connection with Abdur-Rahman bin Awf ﷺ who was wounded:

"...Because of the inconvenience of rain or because you are ill..."
(Surah Al-Nisa, Verse: 102)

He was among the most trusted Companions ﷺ of the Holy Prophet ﷺ. Abdur Rahman bin Awf ﷺ accompanied the Holy Prophet ﷺ when he visited his son, Ibrahim ﷺ, who was heaving his last breath, and consoled the Prophet ﷺ when he died. The Holy Prophet ﷺ once prayed for him in these words:

"O Allah, give Abdur Rahman bin Awf, the drink from Salsabil in Paradise."

His Services During The Time of The Rightly-Guided Caliphs

During the caliphate of Abu Bakr رضي الله عنه his opinion was sought on important matters relating to the state. Abdur Rahman bin Awf رضي الله عنه was in the board of six members nominated by Umar رضي الله عنه who were required to select one from among themselves as the next caliph. Rather than opting for the office of caliphate, he preferred to consult the other five members and himself voted for Uthman رضي الله عنه.

He was truly a very generous and self-sacrificing person. He used to help the poor and needy people a lot. After the death of the Holy Prophet ﷺ, he spent generously while taking care of all the Mothers of the Faithful رضي الله عنهن (the wives of the Prophet ﷺ) and donated a garden for them. He left behind a lot of wealth which was distributed among his heirs as well as given away in the way of Allah ﷻ. Abdur Rahman رضي الله عنه passed away during the caliphate of Uthman رضي الله عنه in 31 A.H.

9. Abu Ubaidah bin Al-Jarrah رضي الله عنه

He was born in 583 C.E. in the house of Abdullah bin Al-Jarrah who was a merchant by profession. He belonged to Banu al-Harith Ibn Fihr, a clan of the Quraish tribe. Though his mother became a true Muslim, his father did not accept Islam.

His Services to Islam During The Life of The Holy Prophet ﷺ

Before his conversion to Islam Abu Ubaidah رضي الله عنه was considered among the nobles of Quraish. He accepted Islam right after the conversion of Abu Bakr رضي الله عنه.

Abu Ubaidah رضي الله عنه endured insults and severe persecution at the hands of the Quraish. He was among those Muslims who first migrated to Abyssinia and later to Madinah. He participated in all the major battles led by the Holy Prophet ﷺ. In the battle of Badr, his father was fighting alongside the army of Quraish. Abu Ubaidah رضي الله عنه tried his best to avoid fighting him but eventually when his father succeeded in blocking his way, he attacked him and killed him. Later he felt extremely distressed at the act of killing his own father. At this, Allah ﷻ revealed the following verse:

“You (O Muhammad ﷺ) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Ruh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful.”

(Surah Al-Mujadilah, Verse: 22)

During the battle of Uhud when the Prophet got struck on the head and the metal hooks of his helmet pierced his cheek, Abu Ubaidah ؓ pulled the hooks out with his own teeth and as a result, lost two of his front teeth. At the time of the treaty of Hudaibiya, he was made a witness over the pact, and during the conquest of Makkah he was one of the commanders of the Muslim battalions which entered Makkah from four different routes. He also participated in the expedition to Syria sent by the Holy Prophet ﷺ under the leadership of young Usama bin Zaid ؓ. Abu Ubaidah ؓ was a very honest and upright man. The Prophet ﷺ sent him to Bahrain to get *Jizya* from the people and bring it to Madinah. The Prophet ﷺ said about him:

"There is an Amin (custodian) for every Ummah and Abu Ubaidah is the Amin for this Ummah."

His Services During The Time of The Rightly-Guided Caliphs

He took a leading part in ensuring the election of Abu Bakr ؓ and saved the *Muhajireen* ؓ and *Ansaar* ؓ from indulging in a severe conflict. When Umar ؓ said to him to stretch forth his hand he refused and told Abu Bakr ؓ to stretch forth his hand and took the pledge of allegiance. During the time of the first two Caliphs, he was the Commander in Chief of the Muslim army. Under his leadership, the Muslims were able to conquer Syria. However, when a plague spread in Syria and Palestine, he succumbed to it and passed away in 639 C.E. As death approached Abu Ubaidah ؓ, he addressed his army in these words:

"Let me give you some advice which will cause you to be on the path of goodness always; Establish prayers. Fast in the month of Ramadan. Give Sadaqah. Perform Hajj and Umrah. Remain united and support one another. Be sincere to your commanders and do not conceal any thing from them. Do not let the world destroy you; for even if man were to live a thousand years, he would still end up with this fate that you see me in."

Do you know

Once when a Christian delegation from Najran came to the Prophet ﷺ and asked him to send an honest man to them, the Prophet ﷺ replied, "Come back to me this evening and I will send to you a man who is strong and trustworthy."

Everyone hoped to be that person. Then the Prophet ﷺ sent Abu Ubaidah bin Al-Jarrah with them and advised him in these words, "Go with them and judge among them with truth about which they are in disagreement."

10. Sa'eed Ibn Zaid

He was the son of Zaid Ibn Amr who was a *Hanif** (a monotheist) and never worshiped idols. Sa'eed  was born in 593 C.E. He was a cousin of Umar  and had married his sister, Fatima bint Al-Khattab .

His Services During The Life of The Holy Prophet

Sa'eed  and his wife Fatima  both were early converts to Islam but they hid their faith from their relatives. However, when Umar  came to their house to check if they had accepted Islam or not, they openly confessed that they were Muslims.

Sa'eed  participated in all the major battles led by the Holy Prophet  except for the battle of Badr as he and Talha  had been sent by the Prophet as scouts to monitor the movement of the Quraish army. By the time they returned to join the Muslim army, the battle had been won. Despite their absence from the battle, both of them got their share of the booty. Sa'eed  was also present during the treaty of Hudaibiya and participated in the conquest of Makkah as well. During the battles, he fought very bravely and always protected the Holy Prophet  keeping himself in front of him.

His Services During The Time of The Rightly-Guided Caliphs

During the time of the caliphs, Sa'eed bin Zaid  was offered the office of a governor on account of his courage and administrative abilities, but he refused as he was more inclined towards *Jihad* in the way of Allah . When he was appointed as the Governor of Damascus without his consent, he resigned from the post and wrote to Abu Ubaidah .

"I am unable to offer such a sacrifice. You will perform Jihad while I will be deprived of it. Please send someone else to replace me as soon as you receive this letter.

I am coming to you soon."

Later, he fought as an ordinary soldier in all the battles which were waged for the cause of Islam. He is said to have passed the rest of his life in perfect peace and was never inclined towards the mundane pleasures of life. He passed away in 670 C.E. and was buried in Madinah.

*Those people who followed the religion and path of Ibrahim  before the coming of the last Prophet  were known as *Hanif*.

Scribes ﷺ of the Divine Revelation (Katibeen-e-Wahi)

Katibeen-e-Wahi or the scribes of the Divine revelations were those learned Companions ﷺ of the Prophet ﷺ who knew how to read and write, and recorded the verses of the Qur'an on his instructions. Whenever the Prophet ﷺ who as an *Ummi* (unlettered), received a Divine revelation from Allah ﷻ, he would send for a scribe and dictate the verses which were imprinted on his heart. When the scribe had written it down, he would ensure the authenticity of the verse by hearing it back. Since the Holy Prophet ﷺ was guided about the sequence of revelations by Allah ﷻ through the Angel Jibrael ﷺ he would tell the scribes, the order in which to record the verses.

Do you know?

Uthman ﷺ stated that it was the practice of the Prophet ﷺ that apart from dictating a *Wahi* he would also instruct the scribe to write it after such and such verse in such and such *surah*. (*Fath-ul-Bari*)

Along with recording the revelations of the Qur'an, some of the scribes of the Prophet ﷺ worked as his secretaries and drafted letters and treaties on his instructions. They also recorded his *Ahadith*. Among the scribes who wrote down the Qur'an and other documents for the Holy Prophet ﷺ were; Abu Bakr ﷺ, Umar ﷺ, Uthman ﷺ, Ali ﷺ, Zaid bin Thabit ﷺ, Ubai bin Ka'ab ﷺ, Khalid bin Waleed ﷺ, Muaz bin Jabal ﷺ, Abdullah bin Masood ﷺ, Muawiyah bin Abu Sufyan ﷺ and many others. Altogether there were forty scribes of the Holy Prophet ﷺ. Since paper was not commonly available in Arabia, in those times, the scribes used to record the verses of the Qur'an on various materials such as wooden boards, flat stones, leather parchments, shoulder blades of goats or camels, and date palm leaves. At the time of the Holy Prophet's ﷺ death, four of his Companions ﷺ had the whole Qur'an written down, checked and sequenced by him. Anas bin Malik ﷺ reported:

"When the Prophet ﷺ died, none had collected the whole Qur'an but these four persons; Zaid bin Thabit ﷺ, Muaz Ibn Jabal ﷺ, Abu Ad-Darda ﷺ and Abu Zaid ﷺ."



During the caliphate of Abu Bakr ؓ and Uthman ؓ, some of these scribes helped compile and standardise the official authentic copy of the Qur'an. Today the Qur'an exists in its present form because of the devotion and hard work of these scribes. Altogether there were forty scribes of the Divine revelations. Some of these scribes are as follows:

1. Zaid bin Thabit ؓ

Zaid bin Thabit ؓ was an *Ansari* and his *Kunyah* (title) was Abu Sa'eed. He accepted Islam when he was eleven years old, and when the Holy Prophet ﷺ migrated to Madinah, he had memorised all the verses and Surahs revealed by that time. He was wise, intelligent and had an excellent memory.

Despite being so young, Zaid ؓ had a deep desire to stay close to the Prophet ﷺ, so his widow mother sent some tribesmen to him who said:

"O Prophet ﷺ of Allah ﷻ this child of ours knows by heart 17 chapters from the Book, and recites them as accurately as they were revealed to you. Besides, he is well versed in the matters of reading and writing. He desires to be close to you. So listen to him if you will."

When the Holy Prophet ﷺ listened to him, he was very much impressed by the extraordinary intelligence of the young boy. Thus, Zaid bin Thabit ؓ became a young Companion ؓ of the Holy Prophet ﷺ who asked him to learn Hebrew (the language of the Jews) and Coptic so that he would facilitate the Prophet's ﷺ communication with others. Zaid bin Thabit ؓ not only learned but mastered Hebrew within a fortnight, and became not only the Holy Prophet's ﷺ interpreter, but one of his official scribes as well. He was one of the *Huffaz* of the Qur'an and had collected different verses of the Qur'an in the Prophet's ﷺ lifetime.

At-Tabarani in his *Majmu az-Zawaid* mentioned that Zaid Ibn Thabit ؓ said:

"I used to write down the Wahi for the Holy Prophet ﷺ. When the revelation came to him he felt intense heat and drops of perspiration used to roll down his body like pearls. When this state was over I used to fetch a shoulder bone or a piece of something else. He used to go on dictating and I used to write it down. When I finished writing the sheer weight of the transcription gave me the feeling that my leg would break and I would not be able to walk any more. Anyhow, when I had finished writing, he would say, "Read", and I would read it back to him. If there was an omission or error he used to correct it and then let it be brought before the people."

He was one of the *Ashaab-Al-Suffah* and spent all his time in the Holy Prophet's ﷺ company. Zaid bin Thabit ؓ narrated:

"I was his neighbour and whenever the revelation would come to him he sent for me, and I wrote it down for him."

He also had the honour to witness *Al-Irdha Al-Alakhira*, the process of the last review of the Qur'an between the Prophet ﷺ and Jibraeel ؑ in the last Ramadan of the Prophet's ﷺ life.

During the caliphate of Abu Bakr ؓ, Zaid ؓ participated in the battles against the false prophets. In the battle of Yamamah, when a lot of *Huffaz* got martyred, on the suggestion of Umar ؓ, when caliph Abu Bakr ؓ decided to compile the Qur'an in a book form, he asked Zaid bin Thabit ؓ to be in charge of collecting and writing down the whole Qur'an. Thus he, along with 75 other members of the committee, made the official, authentic copy of the Qur'an.

Later, during the caliphate of Uthman ؓ when disputes arose regarding the dialect of the recitation of the Qur'an, Zaid ؓ was asked to make a final copy in the Quraish dialect, to preserve the true meaning of the Qur'an. Assisted by the Qur'anic scholars; Abdullah bin Zubair ؓ, Abdur Rahman bin Harith ؓ and Sa'eed bin Al-Aas ؓ, he made seven authentic copies of the Qur'an in the Quraish dialect, which were sent to different provinces of the Muslim empire. Two of those copies still survive.



A copy of Uthman's ؓ Mushaf, kept in the Topkapi Museum in Istanbul.

2. Ubai bin Ka'ab ؓ

He was an Ansari and was among the participants of the second pledge of Aqabah. He took part in the battle of Badr and other subsequent battles. Bukhari and Muslim have reported from Anas bin Malik ؓ:

"Once the Prophet (ﷺ) said to Ubai bin Ka'ab (ؓ); 'Allah has ordered me to recite the Qur'an to you.'"

He had learnt the whole Qur'an by heart, and when the Prophet died, Ubai bin Ka'ab ؓ was one of the four people who had collected the whole Qur'an. He was the best to recite the Qur'an among the Companions ؓ, and Ibn Abbas ؓ and Abu Hurairah ؓ were his students in Qur'anic recitation. Today, the way the Qur'an is recited is preserved through the chain of Ubai bin Ka'ab ؓ who in turn learned the Qur'an from the Holy Prophet ﷺ.

Do you know ?

"As paper was a scarce commodity in Arabia, the Qur'anic revelations were written mostly on tablets of stone, parchments of leather, branches of date trees, pieces of bamboos, leaves of trees and animal bones. But at times pieces of paper were also used."
(An approach to the Qur'anic Sciences)

3. Aban Ibn Sa'eed ؓ

He joined the folds of Islam after his two brothers, Khalid bin Sa'eed ؓ and Amr bin Sa'eed ؓ had accepted Islam. This was after the peace treaty of Hudaibiya during which he had offered Jiwar (protection) to Uthman ؓ when he came to Makkah with the Prophet's ﷺ message. He was among those scribes who helped Zaid Ibn Thabit ؓ to write down the official copy of the Qur'an. He was martyred in the battle of Yarmouk while fighting bravely against the massive Roman army.

4. Hanzalah bin Al-Usayyidi ؓ

Hanzalah bin Al-Usayyidi ؓ was one of those Companions ؓ of the Prophet ﷺ who could read and write. Thus, he served as the scribe of the Divine revelations. His brother, Ribah ؓ, was also a Companion of the Holy Prophet ﷺ. Hanzalah ؓ bin Al-Sayyidi ؓ reported:

"Once Abu Bakr ؓ and I went to Rasulallah ﷺ and I said to him, 'O Rasulallah ﷺ, Hanzalah ؓ has turned hypocrite'. Thereupon Rasulallah ﷺ, said, 'What has happened to you?' I said, 'O Rasulallah ﷺ, when we are in your company, and are reminded of Hell-fire and Jannah, we feel as if we are seeing them with our own eyes, but when we go away from you and attend to our wives, children and business, much of these things go out of our minds.' Thereupon Rasulallah ﷺ said, 'By Him in Whose hand is my life, if your state of mind remains the same as it is in my presence, and you are always busy in remembrance (of Allah ﷻ) the angels will shake hands with you in your beds and in your roads; but Hanzalah (ؓ), time should be devoted (to the worldly affairs) and time should be devoted (to prayer)'" (Riyad-us- Saliheen.)

Some say that the Holy Prophet ﷺ sent him to the people of Ta'if to make peace. He participated in battles with Khalid bin Waleed ؓ at Iraq and other places. He was alive in Ali's ؓ times but did not take part in the battle of Jaml or other battles.

5. Khalid bin Sa'eed رضي الله عنه

He was one of the earliest Muslims, and accepted Islam soon after Abu Bakr's رضي الله عنه acceptance of Islam. When he accepted Islam, his father became angry and beat him with his staff to such an extent that he broke it on his head. Then he threw him out of his house, stopping his provision. He disallowed his other sons from speaking to him. Hence, Khalid bin Sa'eed رضي الله عنه stayed with the Prophet ﷺ. Soon his brother Amr bin Sa'eed رضي الله عنه also became a Muslim and both the brothers migrated to Abyssinia. There they acted as guardians in the Holy Prophet's ﷺ marriage with Umm-e-Habibah رضي الله عنها. Khalid bin Sa'eed رضي الله عنه was martyred during the time of Abu Bakr رضي الله عنه.

6. Khalid bin Waleed رضي الله عنه

He was one of the bravest soldiers of Islam, an intelligent and courageous commander of several successful expeditions, and a man of excellent manners. The army that had him on its side never lost a battle. He became a Muslim after the peace treaty of Hudaibiya. During the caliphate of Abu Bakr رضي الله عنه he was made the commander of the army every time they were sent to fight. The Prophet ﷺ gave him the title "Saifullah" (The Sword of Allah ﷻ). He passed away during the caliphate of Umar رضي الله عنه in 21 A.H. or 22 A.H.

7. Ala'a Al Hadrami رضي الله عنه

His name was Abbad and he was an ally of the Banu Ummaiyah. He had ten brothers. Bayhaqi* has mentioned many of his miracles. For instance, he marched his army over the surface of the sea and the horses did not get water even up to their knees and, some said that even their hoofs did not become wet. While crossing the sea he had emphasised on every warrior that he should call upon Allah ﷻ with these attributes:

"Ya Halim, Ya Azeem" (O Clement, O Mighty).

8. Thabit Ibn Qais رضي الله عنه

He was an Ansari of Khuzraj tribe and his *Kunyah* was Abu Abdur-Rahman. He was also known as *Katib-an-Ansaar* and some said *Katib-un-Nabi*. It is established in Sahih Muslim that the Holy Prophet ﷺ had given him the glad tidings of Paradise. At-Tirmizi has reported that the Holy Prophet ﷺ said:

"... Thabit Ibn Qais رضي الله عنه is a good man..."

He was martyred during the caliphate of Abu Bakr رضي الله عنه in the battle of Yamamah in 12 A.H.

* Bayhaqi is a compilation of the authentic Ahadith of the Holy Prophet ﷺ.

9. Abdullah Ibn Arqam رضي الله عنه

He became a Muslim in the year of conquest of Makkah and was one of the Holy Prophet's ﷺ scribes. According to Malik, he made sure that whatever he wrote was perfectly correct. The Holy Prophet ﷺ trusted him to such an extent that he applied the seal to his letters without asking him to read them out to him after being dictated by him.

He was also the scribe for Abu Bakr رضي الله عنه during his caliphate. When Umar رضي الله عنه became the Caliph, he used seek Ibn Arqam's رضي الله عنه opinions, and once stated:

"I have not found a government officer who fears Allah ﷻ more than he does."

10. Muawiyah bin Abu Sufyan رضي الله عنه

Muawiyah رضي الله عنه belonged to the Umayyad clan of Quraish tribe. He was the son of Abu Sufyan رضي الله عنه. He accepted Islam after the conquest of Makkah and quickly became a close Companion of the Holy Prophet ﷺ due to his wisdom and valour. Muslim bin Al-Hajjaj has named him and his brother, Yazid bin Abu Sufyan, among the scribes of the Divine revelations as they were among the literate Companions رضي الله عنهم of the Holy Prophet ﷺ. Their sister, Ramlah (Umm-e-Habibah رضي الله عنها), was married to the Holy Prophet ﷺ. Muawiyah رضي الله عنه related more than 300 Ahadith. The Holy Prophet ﷺ prayed for him in these words:

"O Allah! Grant Muawiyah guidance and make him a guide for others."

Other Distinguished Companions رضي الله عنهم of the Prophet ﷺ

1. Ashaab-Al-Suffah رضي الله عنهم (Companions of the Porch)

Ashaab-Al-Suffah رضي الله عنهم were those Companions رضي الله عنهم of the Holy Prophet ﷺ who stayed at the porch next to Masjid-e-Nabwi ﷺ and studied religious sciences there.

Following his migration to Madinah, the Prophet ﷺ felt the need of an educational institute for his Companions رضي الله عنهم and allotted a plot next to the Masjid for this purpose. This place came to be known as Al-Suffah.

Do you know ?

The Holy Prophet ﷺ had once said about his Companions رضي الله عنهم: "The best of my people is my generation; next those who succeed them, next those who will succeed them."

(Sahih Muslim)

Those seeking shelter in *Al-Suffah* comprised people who migrated from different places of the Arabian peninsula where they could not conduct their lives in the Islamic manner. These students, subject to a regular learning, were called *Ashaab-Al-Suffah*.

The number of *Ashaab-Al-Suffah* was not always stable as there would be new converts frequently arriving in Madinah to visit the Holy Prophet and learn the principles of Islam. Those who would get married left the *Suffah* in order to live in their own homes. Sometimes the number of students reached 400 including the non-residing people among whom were the well-known Companions such as:

1. Talha Ibn Ubaidullah
2. Abu Sa'eed al-Khudri
3. Abu Hurairah
4. Abu Zar Ghafari
5. Abdullah bin Masood
6. Bara bin Malik and others

The disciples coming to the *Suffah* were taught the Qur'an, traditions and the principles of Islam. These students used the allotted porch for them to rest and to study as well as benefitting from the Masjid as a classroom. Their teachers were primarily the Holy Prophet and his Companions.

Ashaab-Al-Suffah were among the leaders of the Islamic community in terms of memorising the verses that were being revealed, and the traditions of the Holy Prophet. While the *Muhajireen* (immigrants) occupied themselves with commerce and *Ansaar* (residents of Madinah) dealt with agriculture, the *Suffah* dwellers would not leave the side of the Prophet. They heard and witnessed what others could not. Thus *Ashaab-Al-Suffah* were not only able to win the Holy Prophet's attention but his affection as well. Muslims, who were not able to spend as much time with the Holy Prophet because of their occupation, got acquainted with the new developments and knowledge through *Ashaab-Al-Suffah*. Many of *Ashaab-Al-Suffah* devoted themselves to the spiritual and moral life; they would occupy themselves with worship at night and fast during the day while remaining busy in the study of religious sciences.

2. Hamza bin Abdul Muttalib ﷺ

Hamza ﷺ was one of the dearest Companions ﷺ of the Holy Prophet ﷺ. He had close blood ties with him. He was the Prophet's ﷺ real paternal uncle. His mother was also a cousin of the Prophet's ﷺ mother, Amina. On top of this, both of them had been suckled during infancy by Sobia ﷺ, the slave-girl of Abu Lahab.

After accepting Islam, Hamza ﷺ drew closer to the Prophet ﷺ. The small band of early Muslims felt so powerless before the Quraish that they dared not meet publicly. They used to meet secretly at Abu Arqam's ﷺ house, where they prayed to Allah ﷻ and discussed their plans of action. By joining this weak band of Muslims, Hamza ﷺ became a pillar of strength for Islam. The ruthless chiefs of Quraish realised that if their highhandedness continued as before, they would now have to face the dauntless Hamza ﷺ. His acceptance of Islam put a break on their evil plans and earned for Hamza ﷺ the title of "*Asadullah*" (The Lion of Allah ﷻ).

After his migration to Madinah, the first task before the Prophet ﷺ was to develop a sense of security among his followers. He decided that small parties of Muslims should test their mettle against the Quraish caravans. Hamza ﷺ was the first man to be sent on this mission.

In the second year of Hijrah, when the battle of Badr began, Hamza ﷺ, Ali ﷺ and Ubaidah ﷺ were asked by the Prophet ﷺ to meet the challenge of the three warriors from the other side. In no time, Hamza ﷺ and Ali ﷺ killed their opponents while Ubaidah ﷺ lost his leg before killing his counterpart. Seeing this, the enemy made a general attack and the two armies were locked in bitter fighting. Soon, despite their overwhelming might, the Makkans began to reel under the Muslims' blows. At that time, there was one Muslim warrior who cast terror in the hearts of the Makkan army. He wore a plume of ostrich feathers in his turban and held drawn swords in both his hands. Wherever he went, he wiped off hordes of enemy with both his swords, like stalks of grass. Panic-stricken, the Makkans took to flight, leaving behind a large booty and several prisoners of war.



Grave of Hamza ﷺ in the ground of Uhud.

The first question put by the prisoners to their captors was:

"Who was the man with the plume?" "It was Hamza (رضي الله عنه)," came the reply.

In the third year of Hijrah, Hamza (رضي الله عنه) showed great valour during the battle of Uhud. He killed as many as thirty Makkans. While he was busy fighting bravely on the battlefield, Wahshi, an Abyssinian slave, attacked Hamza (رضي الله عنه) with his spear and martyred him. Later, his body was brutally mutilated by Hind. She cut off his ears and nose and hung them around her neck. Then she ripped open his belly and drawing out his liver, chewed it with beastly pride as she wanted to avenge the death of her father, Utba at the hand of Hamza (رضي الله عنه), in the battle of Badr.

Hamza's (رضي الله عنه) death was a great blow to the cause of Islam. The Holy Prophet (ﷺ) felt over whelmed with grief. In fact, he was never able to totally put aside the memory of his noble and gallant uncle. When he became the undisputed leader of Arabia; Hamza's (رضي الله عنه) killer, Wahshi, one day stood before him, pleading guilty and asking for forgiveness. The Holy Prophet (ﷺ) said:

"You are forgiven, Wahshi! But pray, do me one favour. Always keep out of my sight, because you remind me of my dear uncle, Hamza."

Wahshi faithfully carried out the Holy Prophet's (ﷺ) wish. However, the burden of sin weighed heavily on his heart. He yearned for an opportunity to atone for his sin. This opportunity came during the caliphate of Abu Bakr (رضي الله عنه). Wahshi was in the army sent out to Yamamah to crush the infamous imposter, Musailma. In that battle Wahshi killed Musailma by striking him with his spear.

3. Salman Farsi (رضي الله عنه)

Salman Farsi (رضي الله عنه) was born in Persia (Iran). He belonged to the Zoroastrian religion. (People of this religion worship fire). When yet a young boy, he became the keeper of the fire. It was his duty to see that the fire never went out.

Once passing by a church, he looked in and saw people saying their prayers. He walked in and started making inquiries about the Christian faith. This went on till evening. When he was not back till sunset, his father felt uneasy and sent out men to look for him. When he got home, his father asked him the reason for being late. Salman Farsi (رضي الله عنه) told him the reason and showed interest in Christianity. His father felt much disturbed and thought that if he continued his contact with the Christians, he would lose faith in the religion of his forefathers. So he shut him up in a room.

Salman Farsi ؓ left his home secretly and went to Syria with a caravan. He became a Christian and attached himself to a bishop. When the bishop was on his death-bed, Salman ؓ requested him to suggest some other person who could guide him. He suggested the name of a man in Mosul. Soon Salman Farsi ؓ shifted to Mosul. But this man, too, did not live long. Before he died, he directed the young follower to go to a man in Amuriyya. Salman Farsi ؓ followed the advice. However, after some years, this man also passed away. His parting advice to young Salman ؓ was:

"I know of no man who follows today the true religion of the Christ (Isa ؑ). But the day of the Last Prophet is at hand. He will revive the true religion of Abraham and will make his appearance in the oasis to which Abraham migrated. Attach yourself to the Prophet, if you can."

Now Salman Farsi ؓ tried to search for Prophet Muhammad ؐ. Therefore he joined a caravan bound for Arabia. These men sold him to a Jew of Alqura. After some time, his master sold him to a Jew of Madinah. Thus, Salman Farsi ؓ reached Madinah. One day, when he was working in his master's garden, the later's cousin came up and burst out:

"Woe to the tribes of Aws and Khazraj! They are gathered round a man from Makkah who claims to be the last Prophet. I passed by that crowd."

It was a pleasant surprise for Salman Farsi ؓ, when he heard these words. When the evening came, he took some dates and reached Quba, where the Holy Prophet ؐ was staying. Salman ؓ greeted him and placing the dates before him, he said that he had brought them for the needy Companions ؓ of the Prophet ؐ. The Prophet ؐ told the Companions ؓ to eat the dates but he himself did not touch them. This was one of the signs of his prophethood. Salman Farsi ؓ came back satisfied. After some days, Salman Farsi ؓ again visited the Holy Prophet ؐ. He put some dates before him, saying:

Do you know ?

Salman Farsi ؓ translated part of the Qur'an into Persian, thus becoming the first person to translate the Qur'an into a foreign language.

"This is a gift for you, this is not alms."

The Prophet ؐ held out his hand and ate some dates along with the Companions ؓ. Thus Salman Farsi ؓ observed the second sign of prophethood. After some days

Salman ؓ paid a third visit. He greeted the Holy Prophet ﷺ then turned around to look over his shoulder. The Prophet ﷺ at once knew what Salman ؓ wanted, so he pulled down the cloth over his shoulder. When Salman Farsi ؓ saw the seal of Prophethood on his back, he kissed it and began to weep. Then he told the whole story of his long quest. The account amazed the Holy Prophet ﷺ and the Companions ؓ.



Grave of Salman Farsi ؓ in Jerusalem, Israel.

Salman Farsi's ؓ sincerity and zest soon won him the love and regard of the Holy Prophet ﷺ. However, he was still a slave and this kept him from taking part in the battles of Badr and Uhud. Salman Farsi ؓ felt greatly saddened about it but did not know what to do. The Holy Prophet ﷺ came to his help and suggested that Salman Farsi ؓ should settle the price of his liberty with his master. His master demanded the planting of three hundred date-palm trees and forty ounces of gold, as the price of his freedom. The Companions ؓ helped Salman Farsi ؓ to dig the holes for planting the seeds. The Prophet ﷺ went to each hole and while Salman Farsi ؓ handed him a plant, he planted it with his own hand. The three hundred plants, all took root on the same night. But the gold still remained to be paid. One day a man came to the Holy Prophet ﷺ and placed a handful of gold before him. Then he said:

"Allah's Messenger ﷺ! I found this gold in some mines. You may use it as you think fit."

The Holy Prophet ﷺ called out:

"Call poor Salman! Let him pay off his master with this gold."

Thus Salman Farsi ؓ won his freedom. Although a Persian by birth, and a freed slave, Salman Farsi ؓ rose to a high position among the Companions ؓ. He earned this honour by his devotion to the Holy Prophet ﷺ and his cause. The battle of Trench (or the battle of Ahzaab) gave Salman Farsi ؓ his first chance to fight by the side of the Holy Prophet ﷺ. The Holy Prophet ﷺ got to know about the enemy's plan well in time but he was not sure how to defend the city. The Prophet ﷺ put the matter before the Companions ؓ. This was for the first time that Salman ؓ was free to use his talents in the service of Islam.

He suggested digging a deep trench along the northern fringe. The Holy Prophet ﷺ liked it and the trench was dug. It proved to be an excellent war strategy which was not known to the Arabs before. Thus the strategy suggested by him resulted in giving a crushing blow to the enemy. It put Madinah beyond the reach of the enemy. Thus, Salman's ﷺ talents played a crucial role in the history of Islam.

Salman Farsi ﷺ lived to be an old man of about eighty. He was greatly loved and deeply respected. He passed away quietly and was mourned throughout the world of Islam.

4. Khalid bin Waleed ﷺ

Khalid bin Waleed ﷺ was born around 592 C.E. in Makkah before the rise of Islam. He belonged to the Banu Makhzum branch of the Quraish. His father Waleed, was one of the most powerful men among the chiefs of the Quraish. He was very rich and known for his deep respect for the Ka'abah.

As he belonged to a rich family, Khalid ﷺ did not need to learn a trade or to work for the family's earnings. Carefree life gave him a good opportunity to follow his own interests. He not only learned how to read and write but also got a chance to excel in horse riding, swordsmanship and archery. He took special pride in leading his comrades. Native ability combined with training made him a young man of unusual daring abilities.

Do you know ?

Khalid bin Waleed's ﷺ aunt, Maimoona ﷺ was the wife of the Holy Prophet ﷺ. Khalid bin Waleed ﷺ was also related to Umar ﷺ, being his cousin.

In his early youth, Khalid ﷺ became one of the leaders of the Quraish. The Quraish were at the time up in arms against Islam. This led him to strongly oppose Islam. The defeat at Badr drove the Quraish mad with rage. Their pride lay humbled in the dust. So preparations started at once to wipe out their defeat at Badr. Khalid ﷺ shared in full the bitterness of the Quraish. He marched to Uhud with a grim resolve to do or die.

At the battlefield of Uhud, when Khalid bin Waleed ﷺ saw the Muslim archers leaving their posts, the whole situation was changed by him. He quickly charged with his cavalry and struck at the Muslims from behind. When the Quraish chiefs who were on the run, saw this, they turned around to attack the Muslims once again. In no time, the Muslims who were the victors a minute ago, were hemmed in from all sides. Great confusion followed. Khalid's ﷺ rare military genius changed the Makkans, defeat into victory. It made Khalid bin Waleed ﷺ the hero of Uhud and he became one of the leading figures of Makkah.

In the battle of Ahzaab, he was one of the commanders of the mighty host. He commanded the party that made the camp of the Holy Prophet ﷺ its target. From morning till late at night, Khalid bin Waleed's ﷺ attacks went on. Such was the fury of the attacks that the Muslims got no time to say the Zuhr and Isha prayers.

In the sixth year of Hijrah, the treaty of Hudaibiya opened the way for free interaction between the Muslims and the Makkans and many people came into the folds of Islam. Among them was Khalid bin Waleed ﷺ.

In the battle of Mu'tah, the Holy Prophet ﷺ appointed Zaid Ibn Haritha ﷺ, Jafar Ibn Abi Talib ﷺ and Abdullah Ibn Rawahah ﷺ respectively as the commanders of the Muslim army. Khalid ﷺ was also sent with these generals. This was the first time that Khalid bin Waleed ﷺ was going to fight for Islam. When all the three commanders were martyred during the battle, the Muslim army chose Khalid bin Waleed ﷺ as their next commander. With his amazing skills and war tactics, he kept the enemy at bay and was able to maintain his army of 3000 men against the massive Roman army of 200 000 troops. He saved the Muslim army from total annihilation. He fought valiantly and broke nine swords one after another during the battle. From that day on, Khalid bin Waleed ﷺ came to be known as "*Saifullah*" (The Sword of Allah ﷺ). This title was given to him by the Prophet ﷺ.

Abu Bakr ﷺ and Umar ﷺ made him the commander of their armies in the wars against the Romans and the Persians. During the caliphate of Abu Bakr ﷺ, Khalid bin Waleed ﷺ led battles against the false prophets and defeated Tulaiha, Malik bin Nuwayrah and Musailima*.



Tomb of Khalid bin Waleed ﷺ, in Masjid-e-Khalid bin Waleed ﷺ at Homs, Syria.

* Also known as the Wars of Apostasy, these were a series of military campaigns fought during the caliphate of Abu Bakr ﷺ against the rebel Arabian tribes.

Khalid bin Waleed رضي الله عنه led the Muslim army against the Persians, in campaigns to conquer Iraq and defeated the enemy in the battle of Sallasil (Chains), the battle of Jasr (Bridge), the battle of Walaja and Ullais in 633 C.E. He captured Hira, the capital of Iraq and the city of Anbar. Khalid bin Waleed رضي الله عنه then moved towards the south, and conquered the city of Ein-ul-Tamr and defeated the enemy in the battle of Firad.

After the conquest of Iraq, Caliph Abu Bakr Siddique رضي الله عنه asked him to proceed to Syria and command the Muslim army there. After occupying the surrounding area and a number of forts, he marched on Halab (now, Aleppo). This important military base also fell to him. Khalid bin Waleed رضي الله عنه defeated the Romans in the battle of Ajnadeen and conquered Damascus in September 634 C.E.

When Umar رضي الله عنه became the new caliph, he dismissed Khalid bin Waleed رضي الله عنه from the command and appointed Abu Ubaidah bin Jarrah رضي الله عنه as the new commander-in-chief of the Muslim army, as he did not want the people to think that all the victories were because of Khalid's رضي الله عنه military vision and powers only. Thus Khalid رضي الله عنه fought as an ordinary soldier under the command of Abu Ubaidah bin Jarrah رضي الله عنه against the Romans in the battle of Yarmouk. Khalid bin Waleed رضي الله عنه was made the military governor of Iraq from 632-633 C.E. Abu Ubaidah bin Jarrah رضي الله عنه also appointed him as the governor of Qinnasrin city.

At the end of the Syrian campaign, Khalid bin Waleed رضي الله عنه settled in Syria, at Emesa (now Homs). In 21 A.H. / 642 C.E., he fell ill. The illness proved fatal and he died. He was buried in Homs. The greatest Muslim general of all time had a great wish to die as a martyr in the battlefield but he was disappointed when he knew that he would die in bed. This sorrowful statement, which he uttered in his last days expressed his pain and sadness:

*"I have fought in so many battles seeking martyrdom that there is no spot in my body left without a scar or a wound made by a spear or sword. And yet here I am, dying on my bed like an old camel. May the eyes of the cowards never rest *."*

5. Abu Talib bin Abdul Muttalib

Among the ten sons of Abdul Muttalib, Abdullah (the Holy Prophet's ﷺ father) and Abu Talib were real brothers. Therefore Abu Talib was the real paternal uncle of the Holy Prophet ﷺ. After the death of Abdul Muttalib, Abu Talib took his nephew, Muhammad ﷺ under his care. He faithfully and kindly discharged his duties and proved to be a very loving uncle who loved his nephew more than his own sons.

* (Ibn Qutaybah, 9th century, page 267)

Abu Talib was not a rich man because of which the Prophet ﷺ sometimes had to work as a shepherd for his living. In Arabia, even the boys of rich families used to look after the flocks of goats and sheep and that was never considered a demeaning job.

When the Holy Prophet ﷺ was twelve years old, (according to Ibn Aseer and Jarir al-Tabari, when he was 9 years old) he accompanied his uncle, Abu Talib on a trade mission to Syria. According to some narrations, a Christian priest, named Bahirah saw the Holy Prophet ﷺ at Basra and recognised him as the “Messenger of Allah ﷻ” because he saw the signs of a Prophet in him. Bahirah invited the caravan (led by Abu Talib) to a feast. According to Tabari, Bahirah told them that he (i.e. the Holy Prophet ﷺ) is the “Messenger of the Lord of the Worlds”. Bahirah asked Abu Talib not to take the boy to Syria as he feared that the Jews would recognise him as a Prophet ﷺ and would try to harm him. Therefore, Abu Talib took him back to Makkah.

Abu Talib supported the Holy Prophet ﷺ in all circumstances. When the Prophet ﷺ did not stop from his Divine mission, the Makkan chiefs decided to approach his uncle to stop him from preaching the new Faith. So they met Abu Talib and gave him a grim warning that either he should stop his nephew or be prepared to face the consequences. On being forced by the Makkan chiefs, Abu Talib requested the Holy Prophet ﷺ not to put him in trouble but as he had a firm faith in Allah ﷻ and did not care for any support, he said:

Do you know ?

Aleppo (Arabic name: *Halab*) is the largest city in Syria. It is located 310 kilometers (193 miles) from Damascus.



Grave of Abu Talib

“O my beloved uncle! Even if they place the Sun on my right hand and the Moon on my left, I will not stop preaching the Truth and renounce my mission until Allah gives me success or I will be sacrificed for it.”

On hearing this, Abu Talib assured him:

"O My nephew! Do not lose heart. Go ahead with your mission and say (preach) what you like. Now nobody will harm you any more."

In the seventh year of Prophethood, the non-believers of Makkah drew a joint agreement that enforced a total boycott of the Prophet ﷺ and all the members of his noble family Banu Hashim and Banu Al-Muttalib, who supported him. The terms and conditions of the boycott were written down on a parchment and it was hung on the wall of the Ka'abah. At this difficult moment, the Prophet ﷺ discussed with his uncle Abu Talib who suggested that they should move to a safe place with all the family members to stay away from any harm by the Quraishites. Thus, the Holy Prophet ﷺ along with all the members of Banu Al-Muttalib and Banu Hashim (except Abu Lahab) were compelled to retire into a secluded valley of Makkah known as *Shi'ib Abu Talib* (the Quarter of Abu Talib). During the boycott, Abu Talib and his family faced every challenge while supporting the Holy Prophet ﷺ in his noble mission. The boycott continued for three years. At last some of the Makkan leaders took pity on Banu Hashim and Banu Al-Muttalib, and protested against the agreement hung on the Ka'abah, a part of which had already been eaten by the termites. Then they went to Abu Talib and the Holy Prophet ﷺ and brought them back to their homes.

Shortly after the boycott was lifted, the Prophet ﷺ received a great shock when his loving uncle, Abu Talib who supported him in every way, died in the 10th year of his mission. According to a Hadith in Bukhari, Abu Talib did not accept Islam and died on the religion of the pagans. Yet, his death was a great loss to the Prophet ﷺ. In the same year, Khadijah ﷺ also passed away. Thus, he called that year, *Aam-ul-Huzn* (the Year of Sorrow).

6. Zaid bin Haritha ﷺ

Zaid bin Haritha ﷺ belonged to a noble family of Makkah. He was kidnapped when he was young and sold as a slave. A nephew of Khadijah ﷺ bought him in Syria and gave him to his aunt (Khadijah ﷺ), who gave Zaid bin Haritha ﷺ to the Holy Prophet ﷺ. When Zaid's ﷺ family came to know about his whereabouts, his father and uncle came to the Prophet ﷺ and offered to buy Zaid bin Haritha ﷺ. The Holy Prophet ﷺ gave Zaid bin Haritha ﷺ the choice to go with his father or stay with him. However, Zaid ﷺ refused to go back to his family and preferred slavery to freedom.

When the Prophet ﷺ invited the people to Islam, Zaid ﷺ was amongst the first four people to accept the new Faith. The Holy Prophet ﷺ adopted Zaid bin Haritha ﷺ as

his son and since then, he came to be known as Zaid bin Muhammad ﷺ. When he grew up, the Holy Prophet ﷺ married his cousin, Zainab ﷺ, the daughter of Jahsh, to Zaid bin Haritha ﷺ. However, the marriage was unsuccessful and Zaid ﷺ had to divorce Zainab ﷺ after one year. Then Allah ﷻ ordered the Prophet ﷺ to marry Zainab ﷺ in order to abolish the old custom that a man could not marry the wife of his adopted son.

Zaid bin Haritha ﷺ was later married to Umm-e-Aiman ﷺ, the slave girl of the Prophet ﷺ whom he had set free. They had a son named Usama bin Zaid ﷺ who was very dear to the Prophet ﷺ.

Zaid bin Haritha ﷺ accompanied the Holy Prophet ﷺ in the battles of Badr, Uhud and Trench. He was also present when the Treaty of Hudaibiya was concluded. Later, Zaid ﷺ was martyred in 8 A.H. in the battle of Mu'tah.

7. Bilal bin Rabah ﷺ

Bilal bin Rabah ﷺ, the first *Muazzin* of Islam, was one of the most loyal Companions ﷺ of the Holy Prophet ﷺ. He was a slave of Abyssinian origin. He was amongst the earliest groups of people who converted to Islam. His master was his greatest tormentor and bitterest enemy of Islam. He would make Bilal ﷺ lie on the scorching sand of the desert with a huge stone on his chest so that he could not move. He would then ask him to renounce Islam. But even under such torture, Bilal ﷺ would keep on repeating:

'Ahad, Ahad' ('Allah ﷻ is one, Allah ﷻ is one').

Once, when Abu Bakr ﷺ saw Bilal ﷺ being tortured, he purchased him from his master and set him free.

After migration to Madinah, when it was decided that people would be called to prayers by *Azaan*, the Prophet ﷺ chose Bilal ﷺ to deliver the *Azaan* from Masjid-e-Nabwi ﷺ. Thereafter, he came to be known as *Muazzin-e-Rasool* ﷺ.

Bilal ﷺ was a very courageous warrior. He took part in almost every battle fought during the life of the Prophet ﷺ. In the battle of Badr, he fought bravely and killed his former master, Umaiyyah bin Khalaf.

After the conquest of Makkah, he had the honour of calling out the *Azaan* from the roof of the Ka'abah. He was entrusted with the public treasury by the Prophet ﷺ because of his honesty and integrity. He was one of those people who performed the

funeral rites of the Holy Prophet ﷺ. Bilal ؓ stopped giving *Azaan* after the death of the Prophet ﷺ because of his grief.

During the Caliphate of Umar ؓ, he accompanied Ubaidah bin Al Jarrah ؓ on the campaign to Syria. When Umar ؓ visited the conquered land, he asked Bilal ؓ to call out the *Azaan*. He agreed and this was the last *Azaan* he called out. During the last phase of his life, he detached himself from public life and passed his days in isolation. He died at the age of 60 in Damascus where he is said to have been buried.

8. Abu Zar Ghaffari ؓ

Abu Zar Ghaffari ؓ was one of the earliest converts to Islam. When the Prophet ﷺ started to preach Islam, he accepted the faith without any hesitation. After accepting Islam, he went to the Ka'abah, where many idolators were present, and recited the *Kalimah* loudly. The unbelievers attacked him and he was severely injured. Abu Zar Ghaffari ؓ decided to go to his tribe to preach Islam. Due to his efforts nearly half of his tribe accepted Islam within a short period of time.

Abu Zar Ghaffari ؓ migrated to Madinah after the battle of Ahzaab. There he dedicated himself to the service of the Holy Prophet ﷺ, and was therefore among those Companions ؓ who were very close to him. After the death of the Prophet ﷺ, Abu Zar ؓ left Madinah and settled in Syria. He is regarded as one of the most respectable Companions ؓ of the Prophet ﷺ. The Prophet ﷺ had once said that Allah ﷻ granted him fourteen excellent friends. He then named them and Abu Zar Ghaffari ؓ was one of them. (Tirmizi)

9. Abu Hurairah ؓ

Abu Hurairah ؓ was a great transmitter of Hadith. His real name was Abdul Shams, (the servant of the Sun) but the Holy Prophet ﷺ changed it to Abdur Rahman. However, he was known as "Abu Hurairah ؓ" (The father of a kitten) because he was fond of cats since his childhood and often had a kitten to play with.

Abu Hurairah ؓ accepted Islam in 7 A.H. He had an outstanding position among the *Ashaab-Al-Suffah* ؓ. It is agreed that no other Companion ؓ has reported more Ahadith than Abu Hurairah ؓ as he never forgot what he heard from the Holy Prophet ﷺ. Once he complained to the Prophet ﷺ that though he heard so much from him but could not remember it. The Holy Prophet ﷺ told him to spread his mantle then he recited something on it. On the Holy Prophet's ﷺ instruction, he collected the mantle on his chest. From that day onwards, he did not forget anything that the Prophet ﷺ said. (Sahih Muslim, Tirmizi)

He was constantly in the Prophet's ﷺ company. After the Prophet's ﷺ death, Abu Hurairah ؓ gave lessons from Masjid-e-Nabwi ﷺ. When Umar ؓ became the caliph, he appointed him as the governor of Bahrain but Abu Hurairah ؓ resigned. He died in 57 A.H.

10. Usama bin Zaid ؓ

Usama bin Zaid ؓ was the son of Zaid bin Haritha ؓ. He was born in Makkah in the third year of Prophethood. He was loved very much by the Prophet ﷺ. Once while holding his grandson, Hassan ؓ and Usama ؓ, he made this supplication for them:

"O Allah, love them both for I love them." (Sahih Bukhari)

Usama ؓ took part in the battles of Ahzaab, Khyber and Hunain. Just before his demise, the Prophet ﷺ had made him the commander of the Muslim army for an expedition to Syria. He was only seventeen years old at that time. The army had not gone far from Madinah when they came to know about the illness of the Holy Prophet ﷺ. The army immediately returned to Madinah. Usama ؓ met the Holy Prophet ﷺ who placed his hands on him and raised them in the manner of prayer. Usama ؓ said he thought that the Holy Prophet ﷺ prayed for him. (Tirmizi). Usama ؓ was again sent to Syria as the Commander of the Muslim forces by the first Caliph, Abu Bakr ؓ. He came back, victorious, to Madinah. Usama ؓ is acknowledged as one of the authentic transmitters of Ahadith. He died at the age of fifty four and was buried in Madinah.

Muhajireen ؓ and Ansaar ؓ (The Emigrants and the Helpers)

Emigrants (Muhajireen ؓ)

The word *Muhajir* refers to a person who leaves his place of residence or country to live elsewhere. *Muhajireen*, as a term, refers to those early Makkan Muslims who migrated from Makkah to Abyssinia and later to Madinah after the persecution and torture meted out to them by the Makkans became unbearable.

In the fifth year of Prophethood, when the Makkans increased their persecution and torture, the Prophet ﷺ advised the Muslims to move to Abyssinia (Ethiopia) where they would gain the chance to practise their religion more efficiently and with ease. Following his advice, a small band of Muslims, including Uthman ؓ and his wife Ruqaiyyah ؓ, the daughter of the Holy Prophet ﷺ migrated to Abyssinia. As their

migration proved to be unproblematic, a larger group of Muslims followed them to Abyssinia in the subsequent year. However, the act of migration to Abyssinia was not sufficient to solve the problem at hand; firstly, the Makkan idolaters tried to bring the refugees back. As this attempt did not yield success, they increased the persecution of the Muslims residing in Makkah.

Meanwhile, the Prophet ﷺ, who continued calling different groups to Islam, came in contact with some men travelling from Madinah. These men converted to Islam and began to propagate the new Faith, Islam, to the people in Madinah. Some of them came back the next year bringing with them other people who gave the oath of allegiance to the Holy Prophet ﷺ.

Upon their sincere invitation and pledges, Prophet Muhammad ﷺ was commanded by Allah ﷻ to migrate to Madinah. Thus, he gave permission to his Companions ﷺ for migration. Following this, the Muslims began to migrate to Madinah. In order to not draw the attention of the idolaters, they migrated in small groups. Finally, accompanied by Abu Bakr ﷺ, the Holy Prophet ﷺ also left for Madinah while Ali ﷺ slept in the Holy Prophet's ﷺ bed on that night and later joined them in Quba.

With the migration of the Holy Prophet ﷺ to Madinah, the Hijrah was completed and a new period for the dissemination of the message of Islam began. At that time, It was *Farz* (obligatory) for those who were able and had converted to Islam, during the period between the first command of *Hijrah* (migration) and the conquest of Makkah, to migrate to Madinah. The obligation was later removed following the conquest of Makkah. During the course of *Hijrah*, Muslims, especially the Prophet ﷺ and the emigrants were under severe emotional pressure and financial stress. Some of the *Muhajireen* ﷺ could not take their spouses and children with them due to the struggle of faith within their families, some of them could not collect their debts from the people of Quraish and their valuable goods were also taken away from them; some of them were imprisoned by the idolaters and others were tied up and tortured at the beginning of their journey for the *Hijrah*.

The emigrants' adaptation to Madinah was not easy after the *Hijrah* and some of the *Muhajireen* ﷺ felt regretful for what they had left behind which included the places where they were born and grew up, their possessions and relatives.

Soon after the Hijrah, the Prophet ﷺ established a bond of brotherhood which joined everyone of the *Muhajireen* ﷺ as brothers to one of the *Ansaar* ﷺ (residents of Madinah). Thus the *Ansaar* ﷺ provided moral as well as material support to their brothers with their gentle manners, good characteristics and generous hospitality.

A reference to their attitude and behaviour is mentioned in the Qur'an:

"Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allah as well as those who gave (them) asylum and help, these are (all) allies to one another..." (Surah-Al-Anfal, Verse: 72)

These sincere Muslims who were the first greeters of revelation, who converted to Islam despite the prevailing dangers, who were tortured because of their Faith and who left their homes, families and friends for Allah ﷻ and His Messenger ﷺ and migrated to Madinah, their efforts were acknowledged by Allah ﷻ and they received His compliments. There are several verses in the Qur'an referring to their characteristics and status in the sight of Allah ﷻ.

"Those who believed and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives are far higher in degree with Allah. They are the successful." (Surah-Al-Taubah, Verse: 20)

In addition to the Qur'anic verses, there are also several Ahadith which praise the *Muhajireen* ﷺ. In these Ahadith, it is generally mentioned that these people migrated to please Allah ﷻ and His Prophet ﷺ, and therefore will be the first to enter Paradise; that they are the best generation amongst the *Ummah* (Islamic community) and that their faces will shine like the sun on the Day of Judgement.

The *Muhajireen* ﷺ were closely associated with the Holy Prophet ﷺ in his struggle to propagate Islam and they also had a very special position in the dissemination of the message of Islam during the subsequent years of his prophethood and his demise. The prominent figures among the *Muhajireen* ﷺ were; Abu Bakr ﷺ, Umar bin al-Khattab ﷺ, Uthman bin Affan ﷺ, Ali ﷺ, Zaid bin Haritha ﷺ, Abdur Rahman bin Awf ﷺ, Sa'ad bin Abi Waqas ﷺ, Talha bin Ubaidullah ﷺ, Zubair bin al-Awwam ﷺ, Abu Ubaida bin al-Jarrah ﷺ, Abdullah Ibn Arqam ﷺ, Abdullah bin Masood ﷺ, Mus'ab bin Umair ﷺ, Bilal bin Rabah ﷺ, Abu Zar Ghaffari ﷺ and other Companions ﷺ.

Helpers (Ansaar ﷺ)

In Arabic, the word *Ansaar* means "supporters/helpers", while the word *Ansari* refers to a person who helps. The *Ansaar* ﷺ were the people of Madinah who supported Prophet Muhammad ﷺ and the *Muhajireen* ﷺ when they migrated from Makkah to Madinah. The *Ansaar* ﷺ were from two tribes; Aws and Khazraj. It is reported in the sources that these two tribes often fought against each other in the civil wars that preceded the advent of Islam. In the eleventh year of Prophethood, a delegation consisting of six people from

the Khazraj came to Makkah (to demand the support of the Quraish against the Aws or perhaps just for pilgrimage, it is not known for certain) in the pilgrimage season and they converted to Islam when invited to do so by Prophet Muhammad ﷺ.

On their return to Madinah, the people from Khazraj, who had spoken about Islam to the people of Aws, sent emissaries to Makkah and met the Holy Prophet ﷺ; the people of the Aws, who joined them in the 12th and 13th years of the prophethood, gave an oath of allegiance to the Holy Prophet ﷺ at the place known as Al-Aqaba. It is said that twelve people in total, that is ten from the Khazraj and two from the Aws, joined the First Pledge of

Do you know ?

At the Second Pledge of Aqaba, the number of people were seventy-five in which 73 were men and 2 were women.

Al-Aqaba, and seventy-five people from the Khazraj and the Aws joined the Second Pledge of Aqaba. The new Muslims of Madinah, who made an oath at the Second Pledge of Aqaba that they would protect and support the Prophet ﷺ and the Makkan Muslims just as they protected their own lives, families and possessions, greatly contributed to the formation of an Islamic state in Madinah.

After these pledges, the Muslims started to migrate to Yathrib (Madinah). The way in which the *Ansaar* ﷺ awaited the Holy Prophet ﷺ and the *Muhajireen* ﷺ and looked forward to their arrival, is admirable. It is also impossible not to be moved by the attention, treatment and love they gave to the *Muhajireen* ﷺ. In the Qur'an, this altruism and motivation is described as follows:

"And (it is also for) those who, before them, had homes (in Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu Nadeer) and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (Surah-Al-Hashr, Verse: 9)

Immediately after the migration, the Prophet ﷺ established *Mawakhat* (a bond of brotherhood) which united every one of the *Muhajireen* ﷺ (Muslims from Makkah) to one of the *Ansaar* ﷺ (Muslims from Madinah) as brothers. Thus, the support of the *Ansaar* ﷺ for the *Muhajireen* ﷺ was enriched by the spiritual bond of brotherhood and any possible feeling of embarrassment on the part of those who were receiving support was prevented, making the adaptation of the *Muhajireen* ﷺ to Madinah, easier.

The *Ansaars* ﷺ embraced the *Muhajireen* ﷺ as if they were their real family, and wanted to share with them whatever they had, while providing them with accommodation in their homes, they shared their food with them; and even wanted to divide their orchards

and share their property rights with them. From the time after the battle of Badr until the following revelation there was an inheritance right between the *Ansaar* and the *Muhajireen*: Thus, the Holy Prophet encouraged the *Ansaars* to share the provision but to maintain their property rights. If the Madinian period of the Prophet's life is examined, it becomes obvious that the *Ansaar* adhered to their oath given in the Pledges of al-Aqaba. Actually, the *Ansaar* along with the *Muhajireen* became a single body protecting the Holy Prophet from the conspiracies of the hypocrites and the Jews, as well as against the threats of the polytheists:

“And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allah), they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allah. Verily, Allah is the All-Knower of everything.” (Surah-Al-Anfaal, Verse: 75)

In the Battle of Uhud, during the chaos which occurred when the Muslims were under attack by the idolaters, most of the people who protected the Prophet by surrounding him were from the *Ansaar*. Because of this sincerity and affiliation on the part of the *Ansaar*, Prophet Muhammad had a deep respect for them and he would mention the sincerity and generosity of this eminent group on all occasions. After the conquest of Makkah when the *Ansaar* feared that the Prophet would stay behind in Makkah when they returned to Madinah, he soothed their conscience with his complimentary remarks and the glad tidings that he would return to Madinah with them.

After the death of the Holy Prophet, the *Ansaar* continued to be loyal to their oath and put their hearts and souls into serving Islam. They did not try to take over the state administration after the Holy Prophet, but voluntarily accepted the caliphate of Abu Bakr. Moreover, they did not participate in the rebellious movements that occurred in the subsequent years; rather they preferred to stay away from political issues. They carried on with their agriculture and trading and were engaged in acquiring religious sciences; they also participated in some conquests.

These distinguished attributes of the *Ansaar*, who include some well-known Companions, such as Abu Ayyub-Al-Ansari, Anas Ibn Malik, Ka'ab Ibn Malik, Sa'ad Ibn Muaz and Asad Ibn Zurarah, are well-known; their names are mentioned respectfully alongside that of the Prophet by all Muslims and their lives have been accepted and followed as examples of the ideal practice of Islamic brotherhood.

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